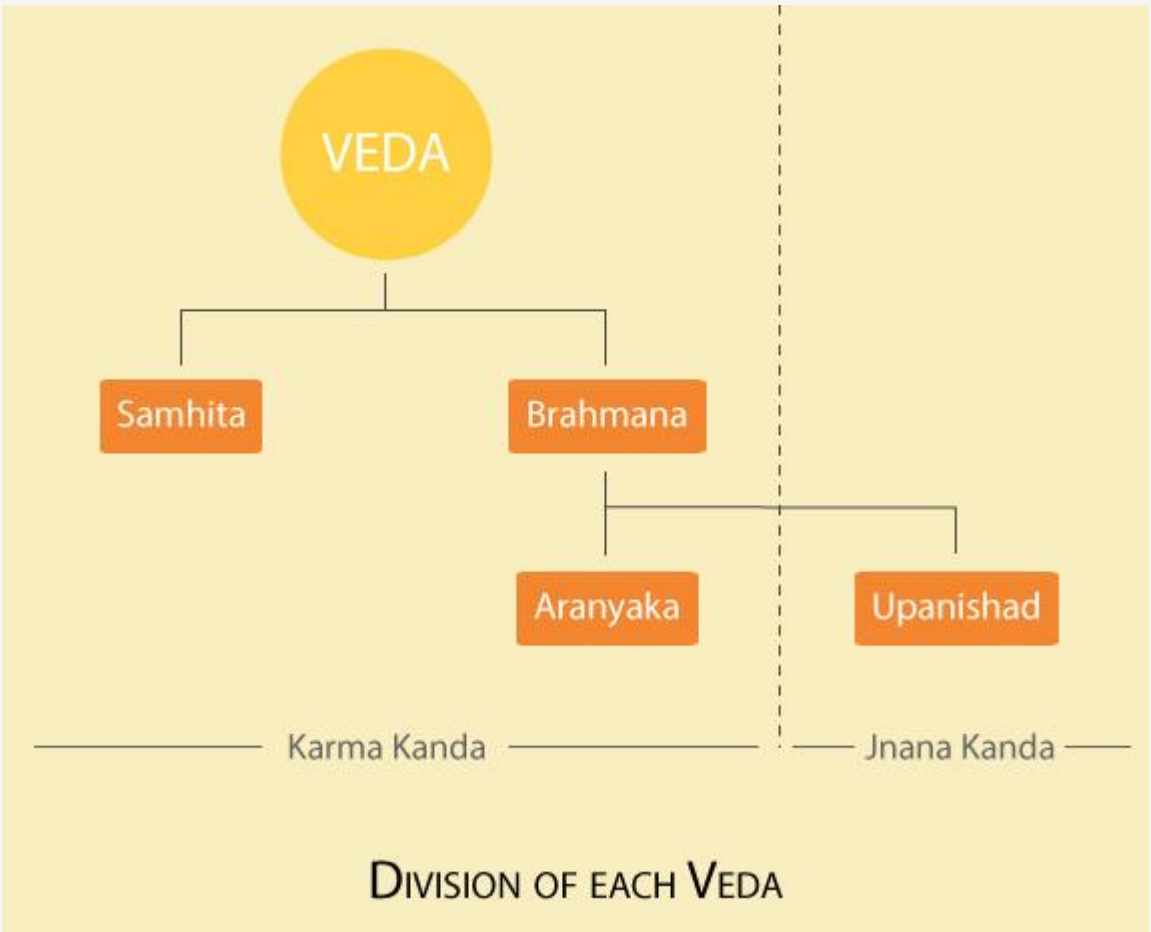
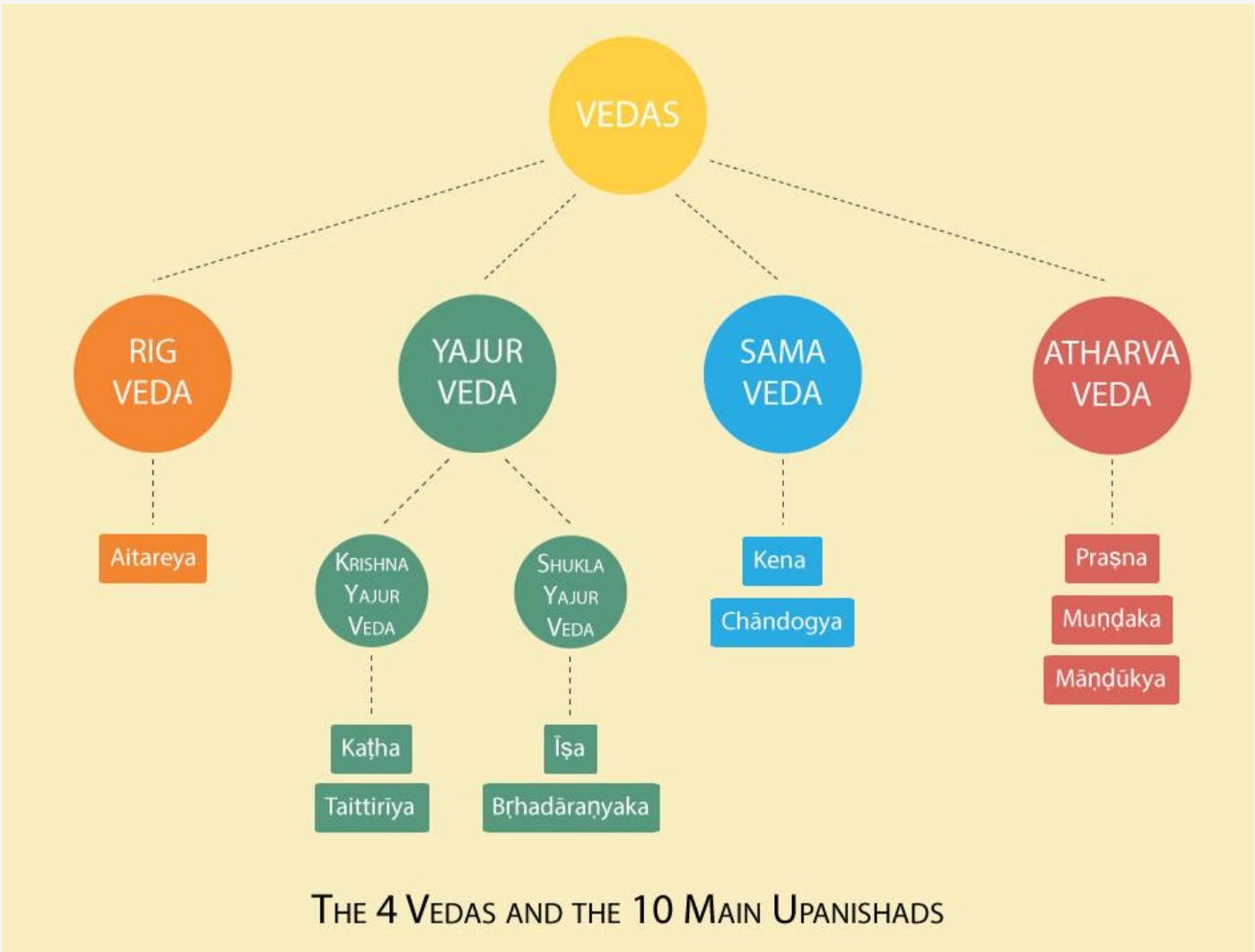
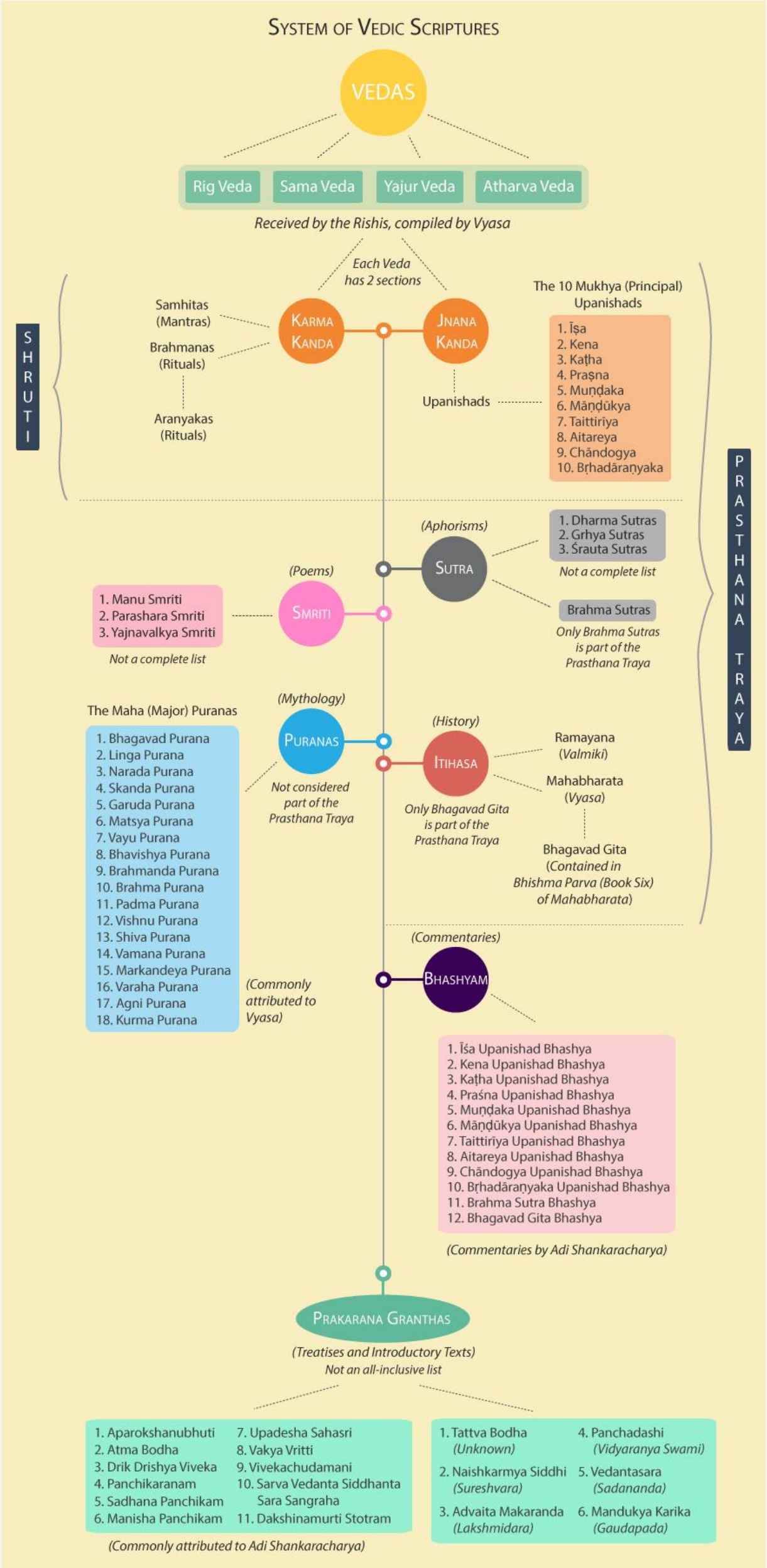


Vedas in pictures

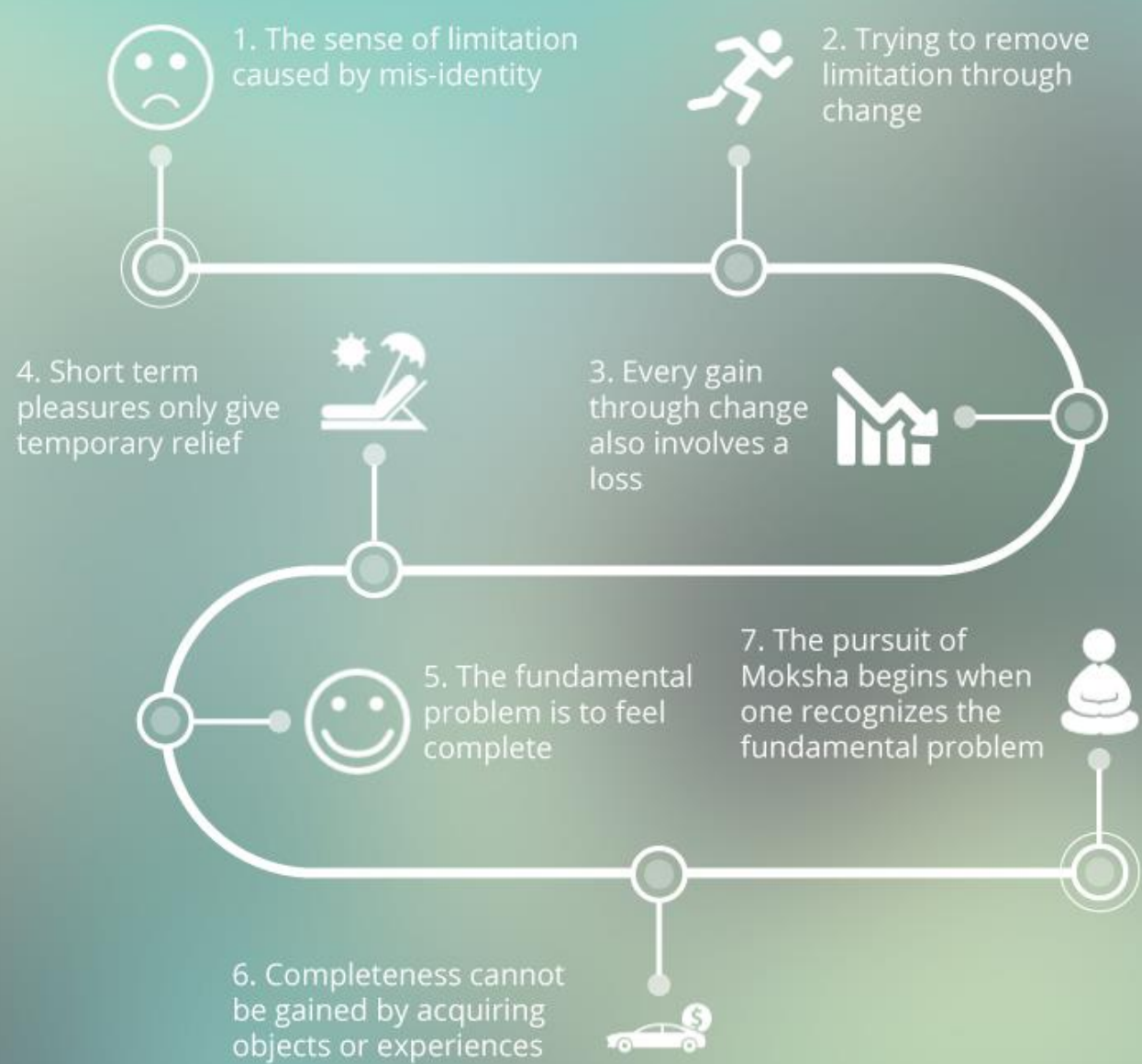




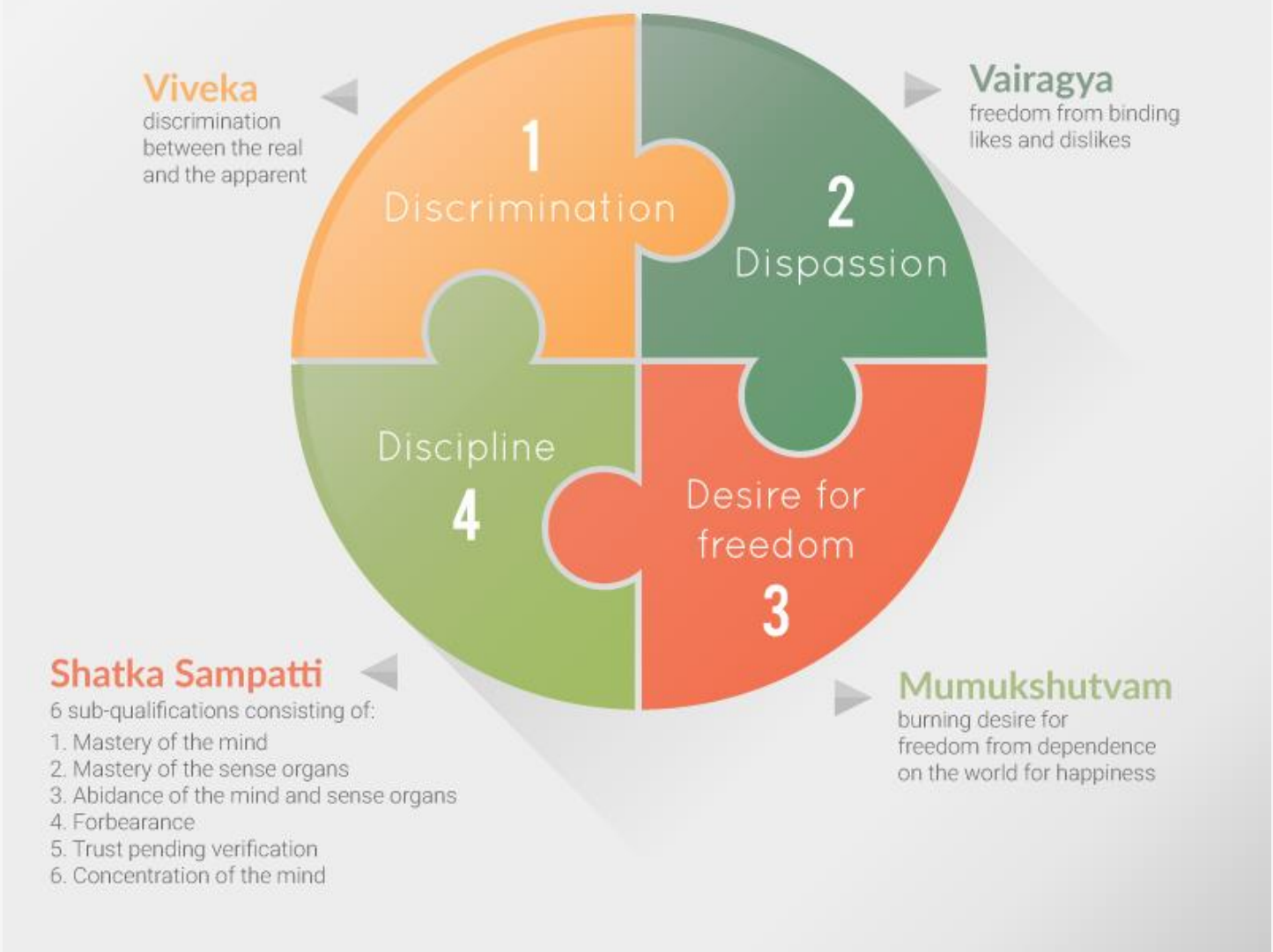
THE 4 GOALS OF HUMAN LIFE



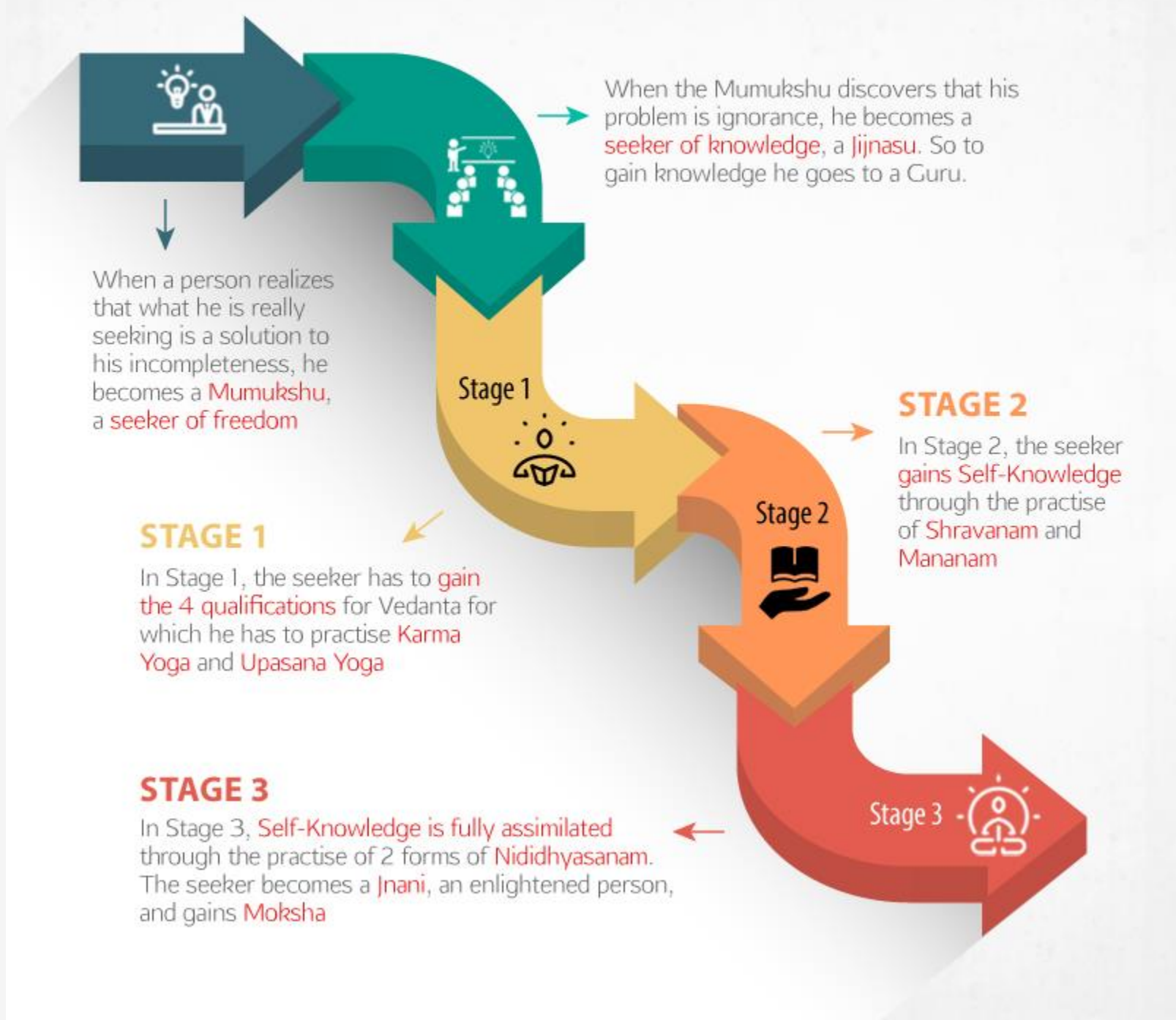
The Fundamental Problem



THE 4 QUALIFICATIONS FOR VEDANTA

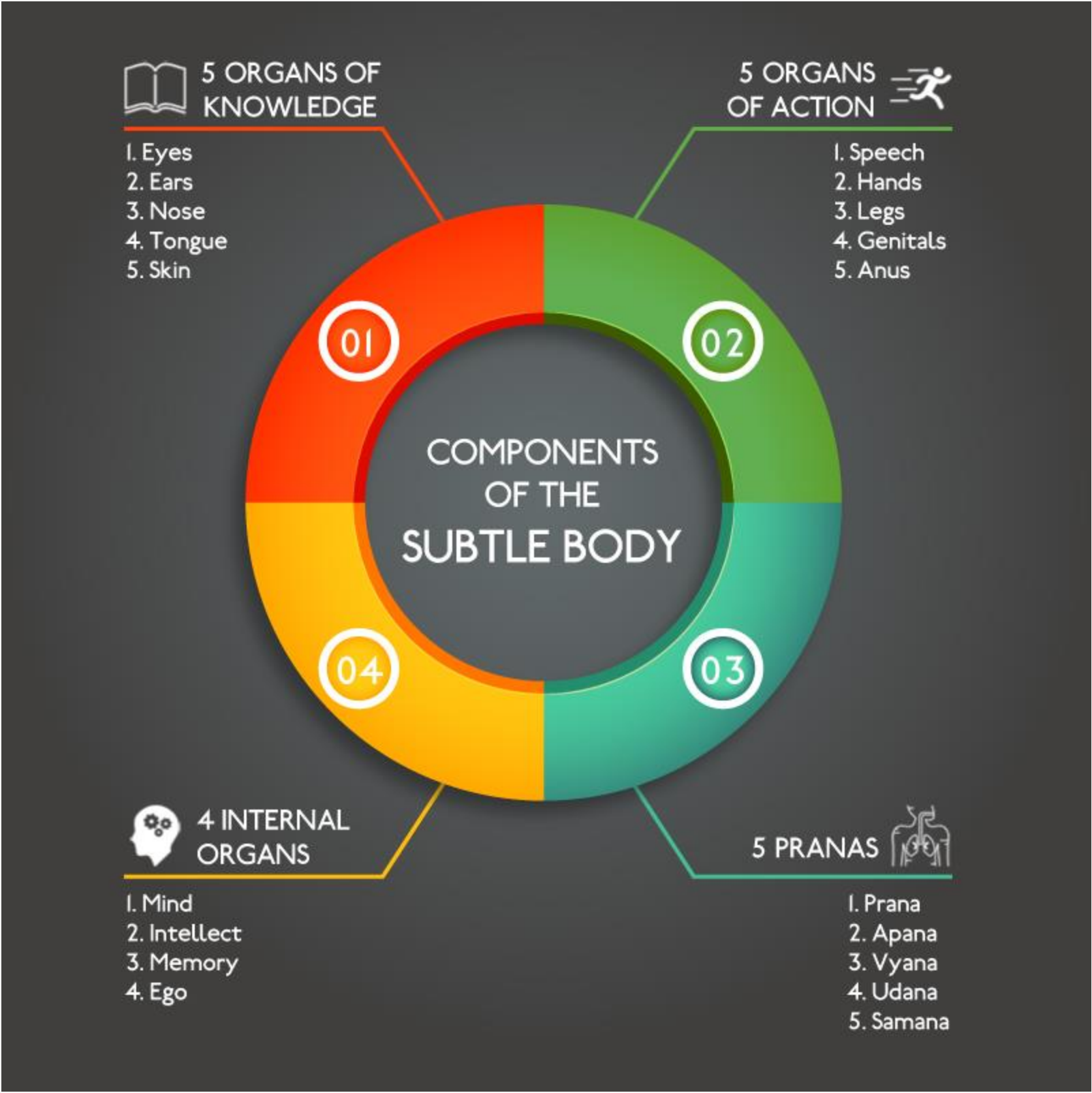


SPIRITUAL JOURNEY OF A SEEKER



THE 4 FACTORS OF THE GROSS BODY

MATERIAL	COMPONENTS	FUNCTION	NATURE
1. Space 2. Air 3. Fire 4. Water 5. Earth	1. Head 2. Hands 3. Legs 4. Central Body	1. Temporary residence 2. Used to transact with the world	1. Subject to change 2. Limited natural life 3. Visible to everyone



PRANA
The respiratory system



APANA
Responsible for waste removal from the body



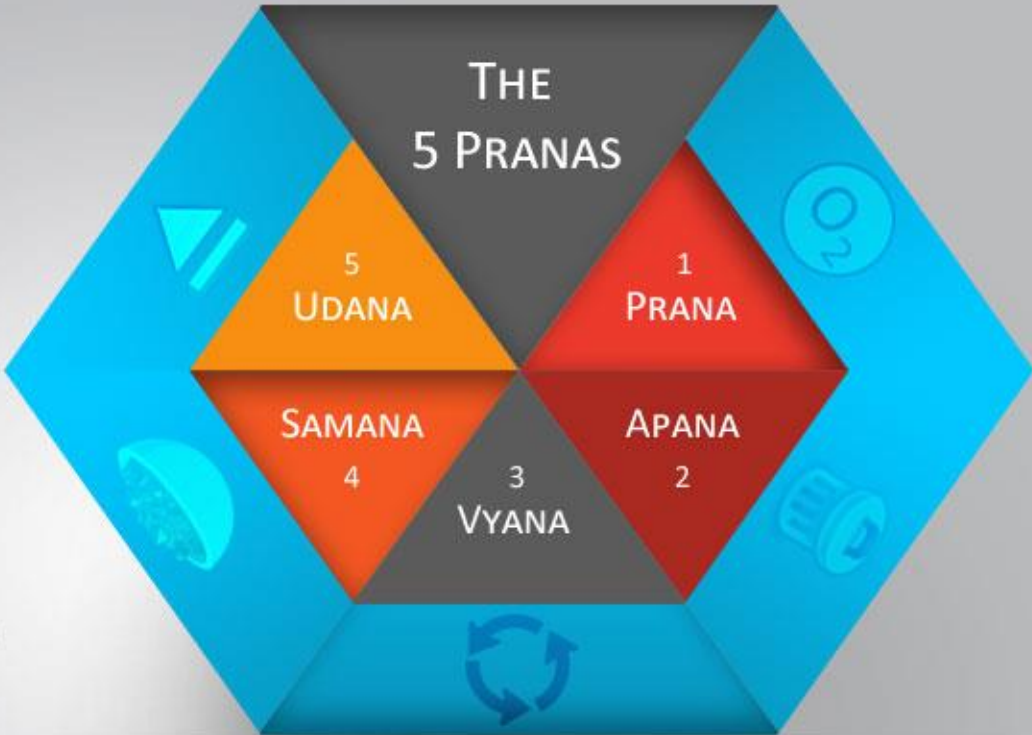
VYANA
Responsible for circulating oxygen & nutrition throughout the body



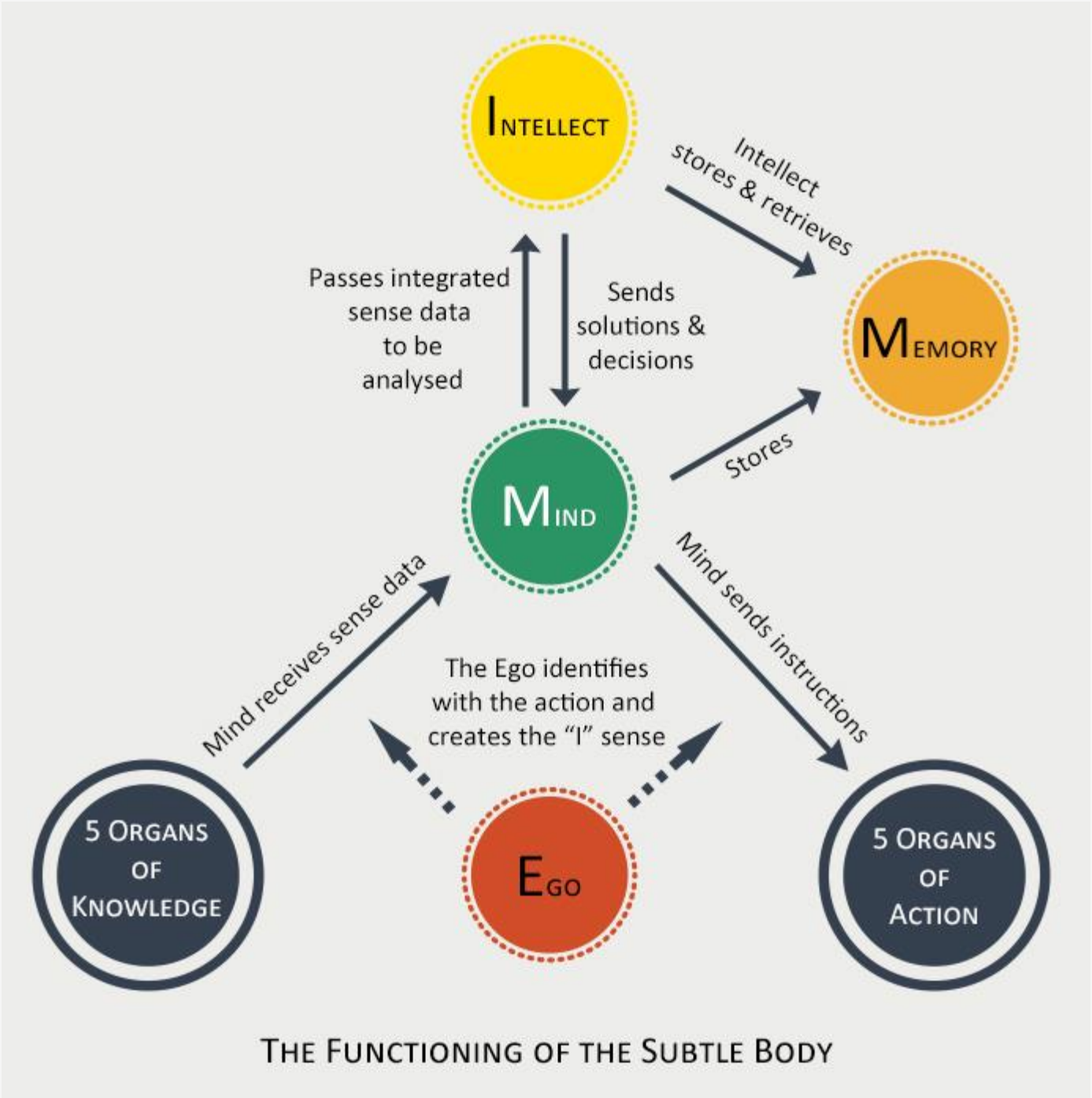
SAMANA
Responsible for converting food into nutrition



UDANA
Ejects the Subtle Body from the Gross Body at the time of death. Also handles the reversal function at the time of emergencies

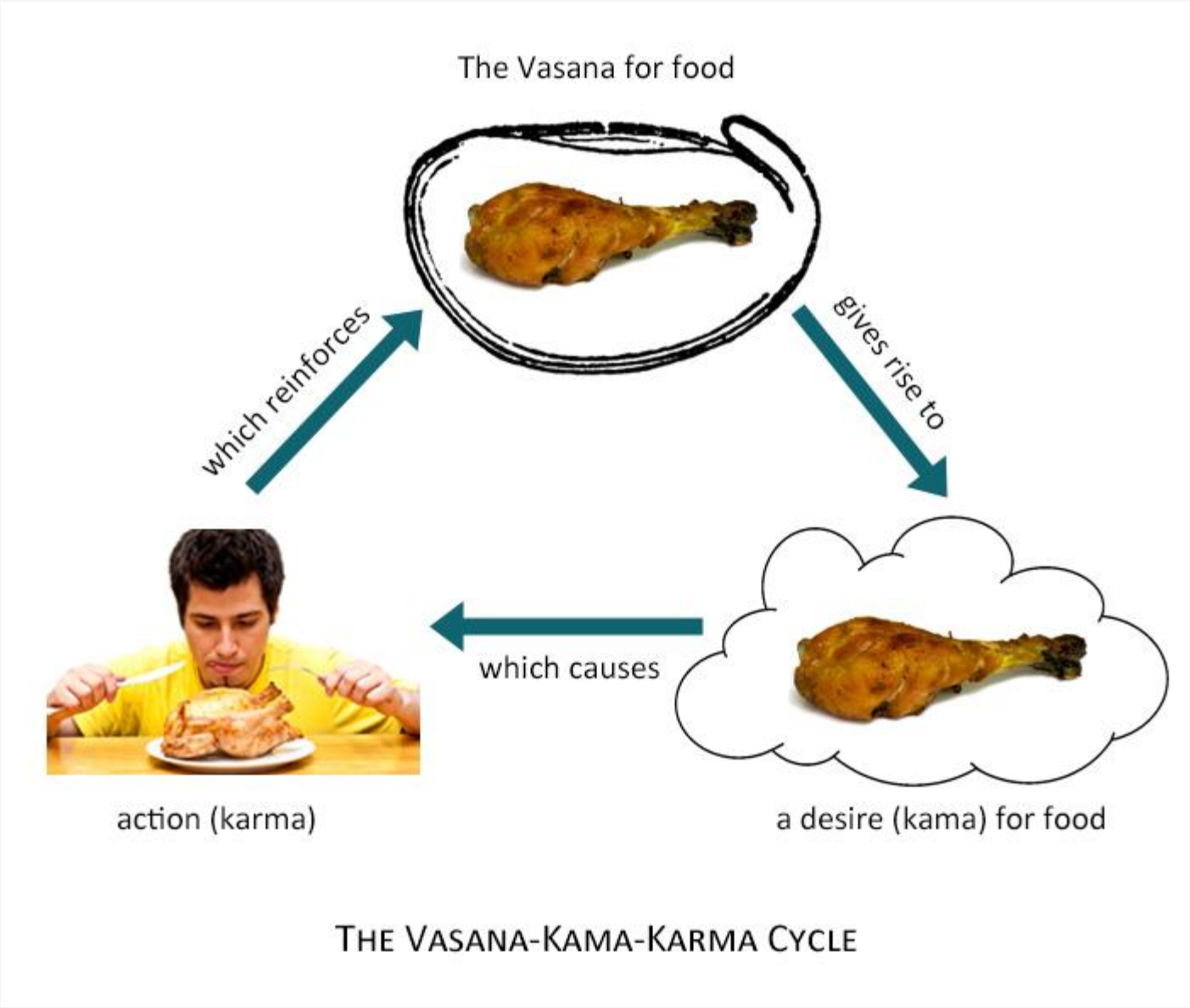
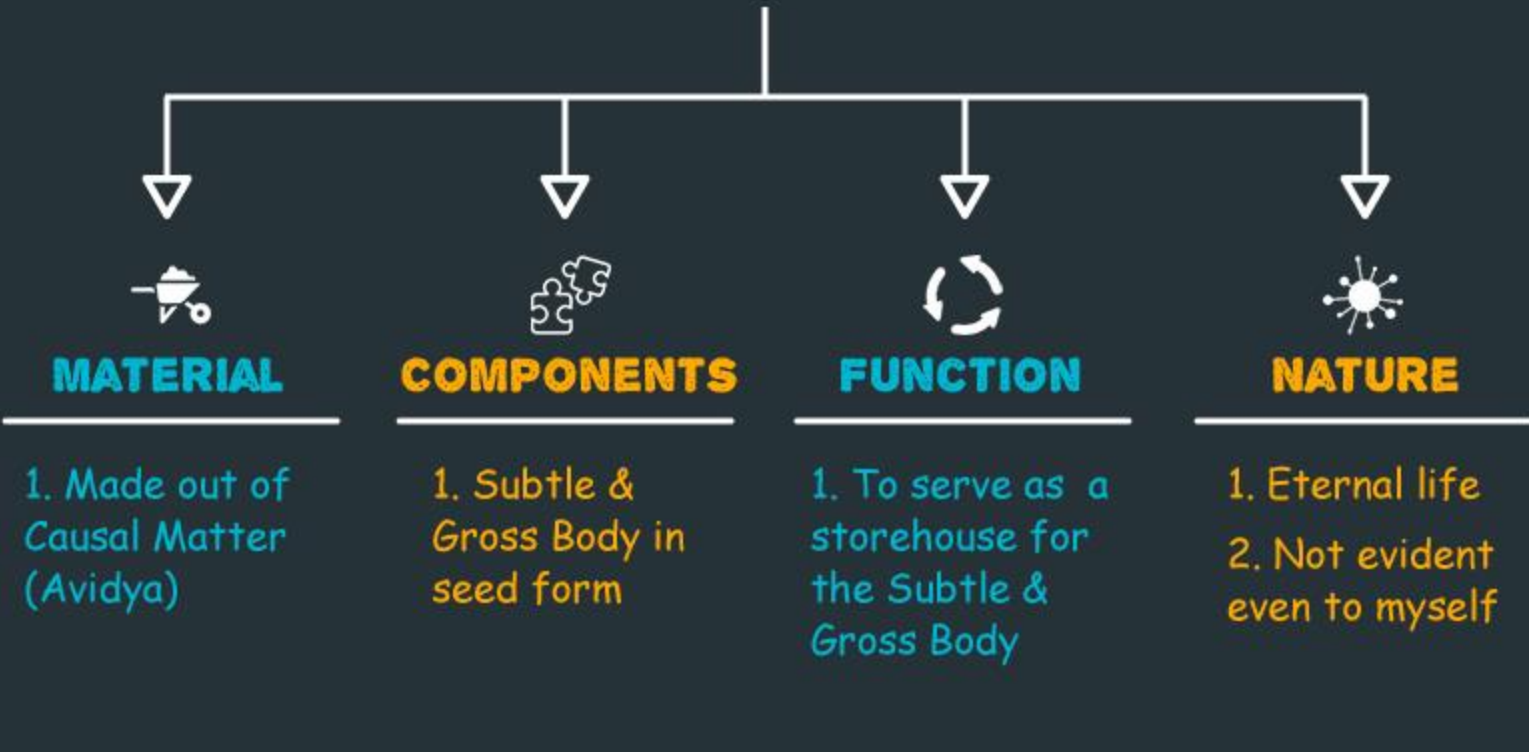


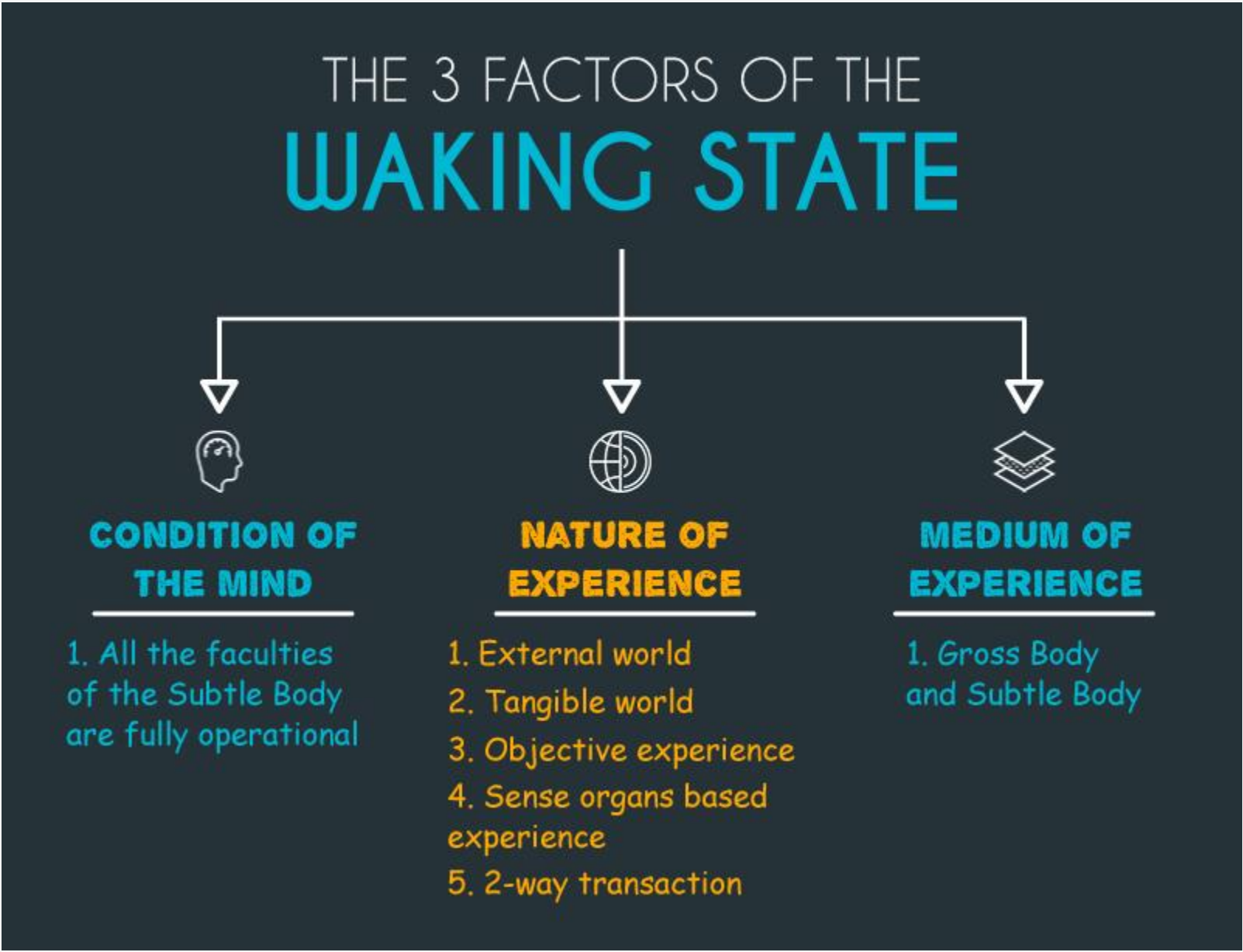
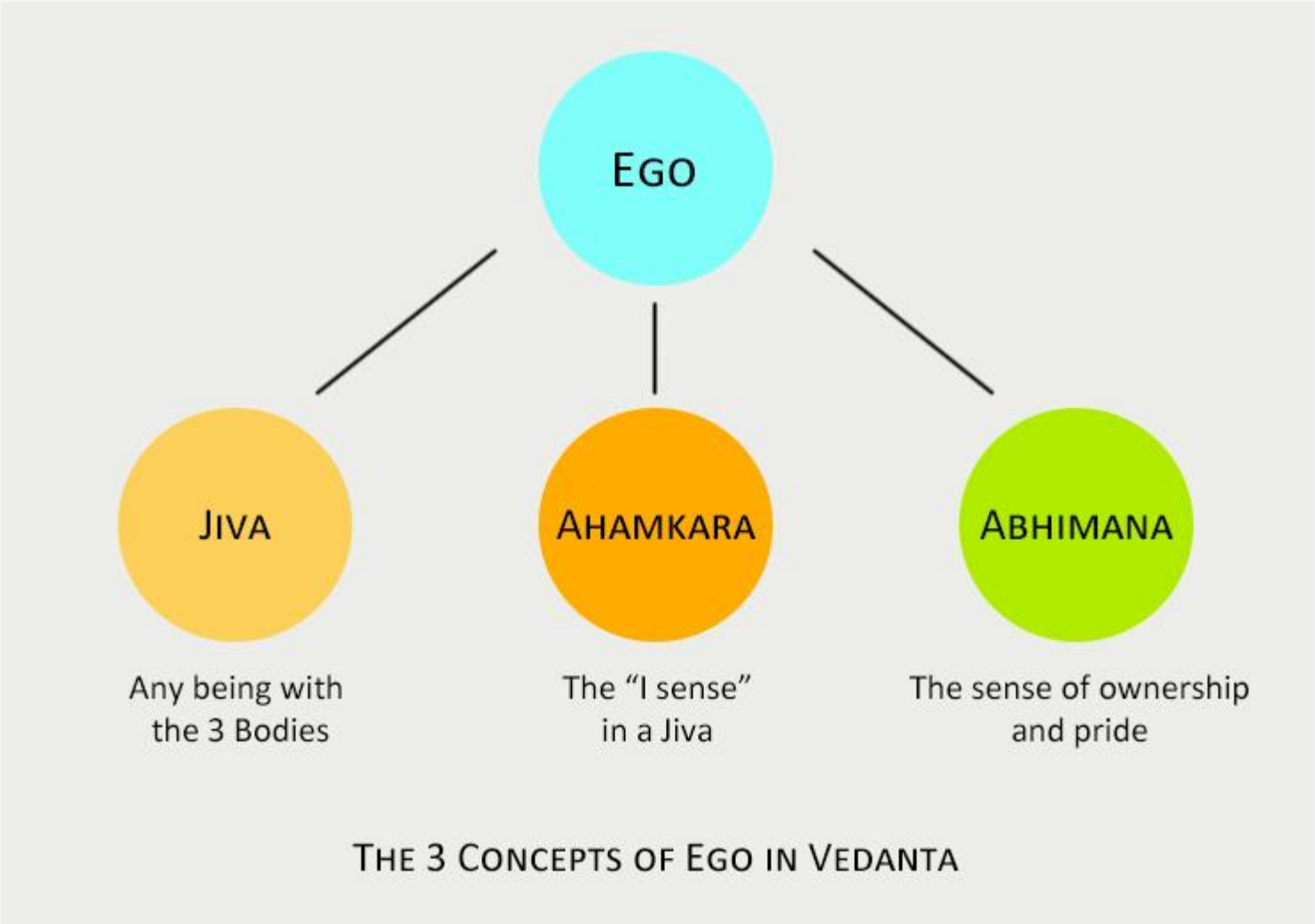
THE 5 PRANAS



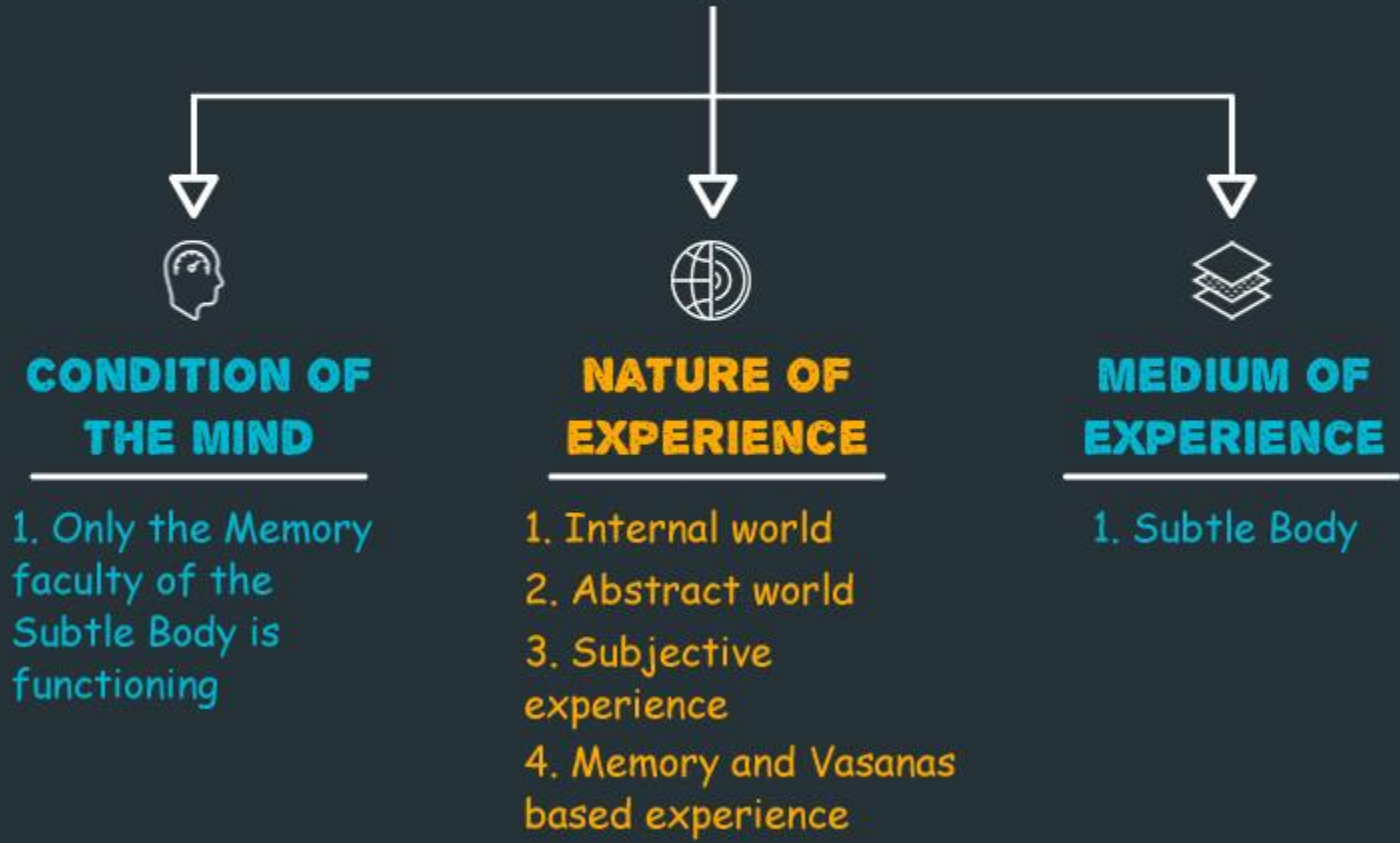
THE 4 FACTORS OF THE SUBTLE BODY			
MATERIAL	COMPONENTS	FUNCTION	NATURE
1. Subtle Space 2. Subtle Air 3. Subtle Fire 4. Subtle Water 5. Subtle Earth	1. 5 Organs of Knowledge 2. 5 Organs of Action 3. 5 Pranas 4. Mind, Intellect, Memory & Ego	1. To transact with the world using the 19 instruments	1. Subject to change 2. Continues into future lives 3. Only evident to myself

THE 4 FACTORS OF THE CAUSAL BODY



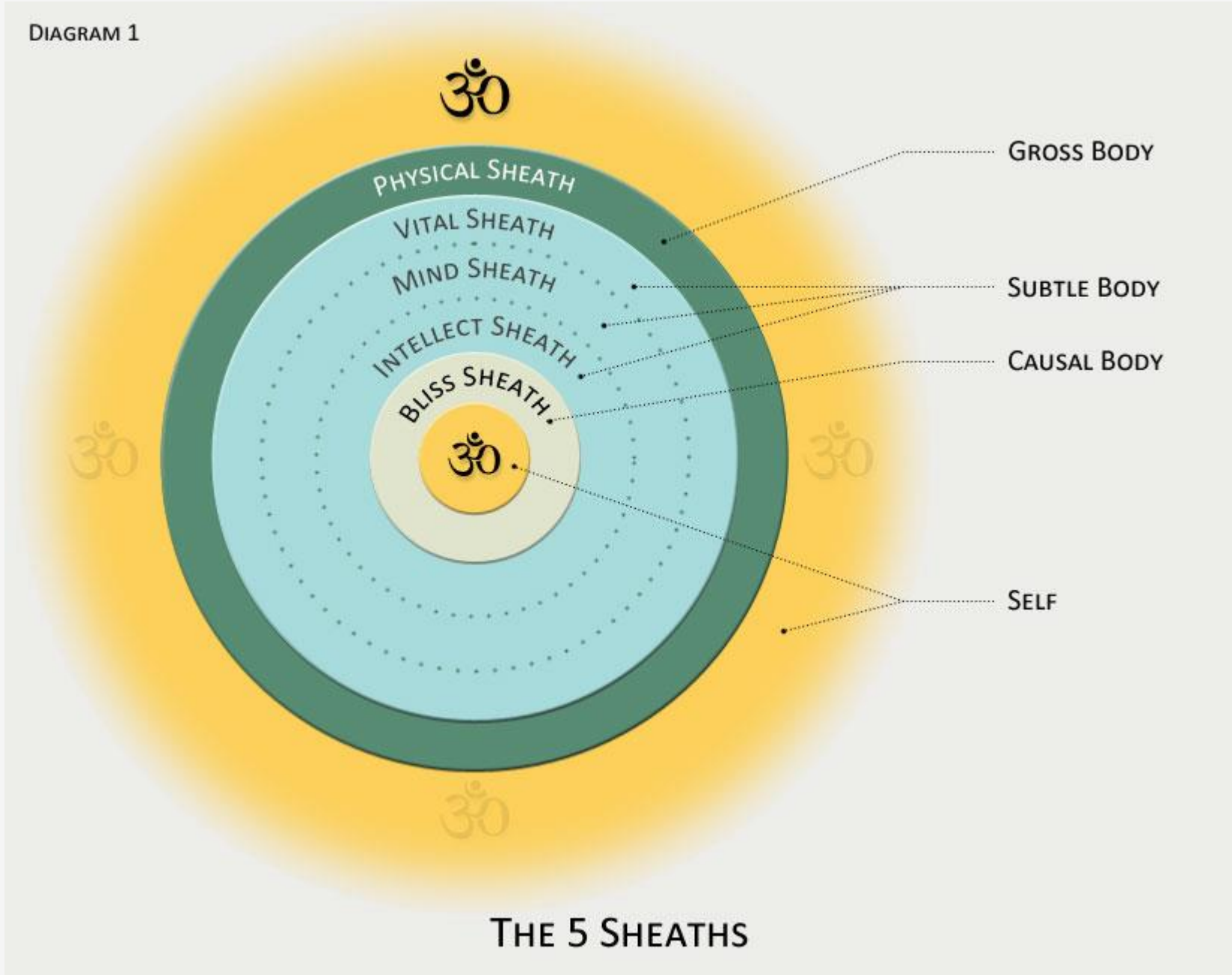
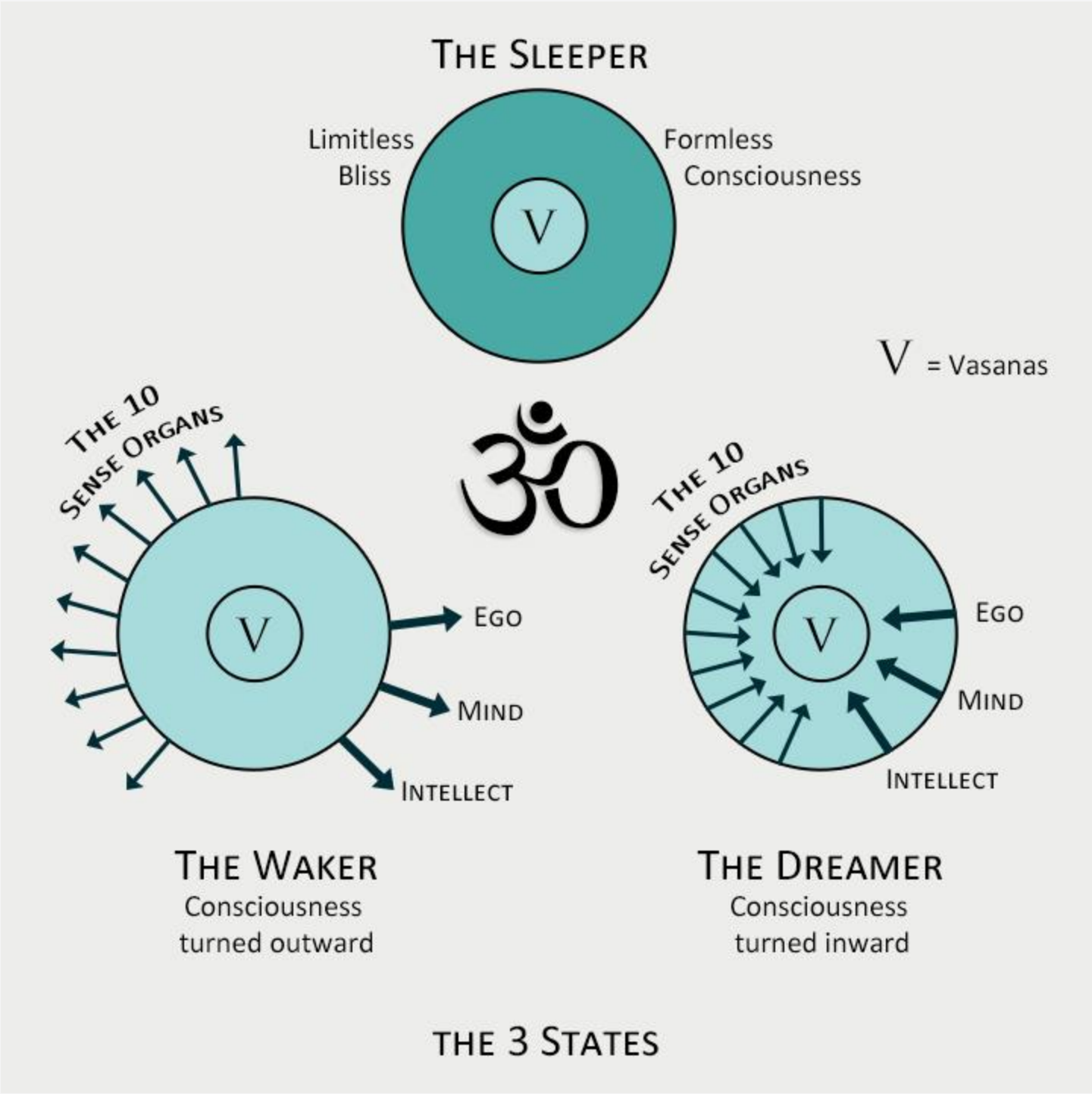


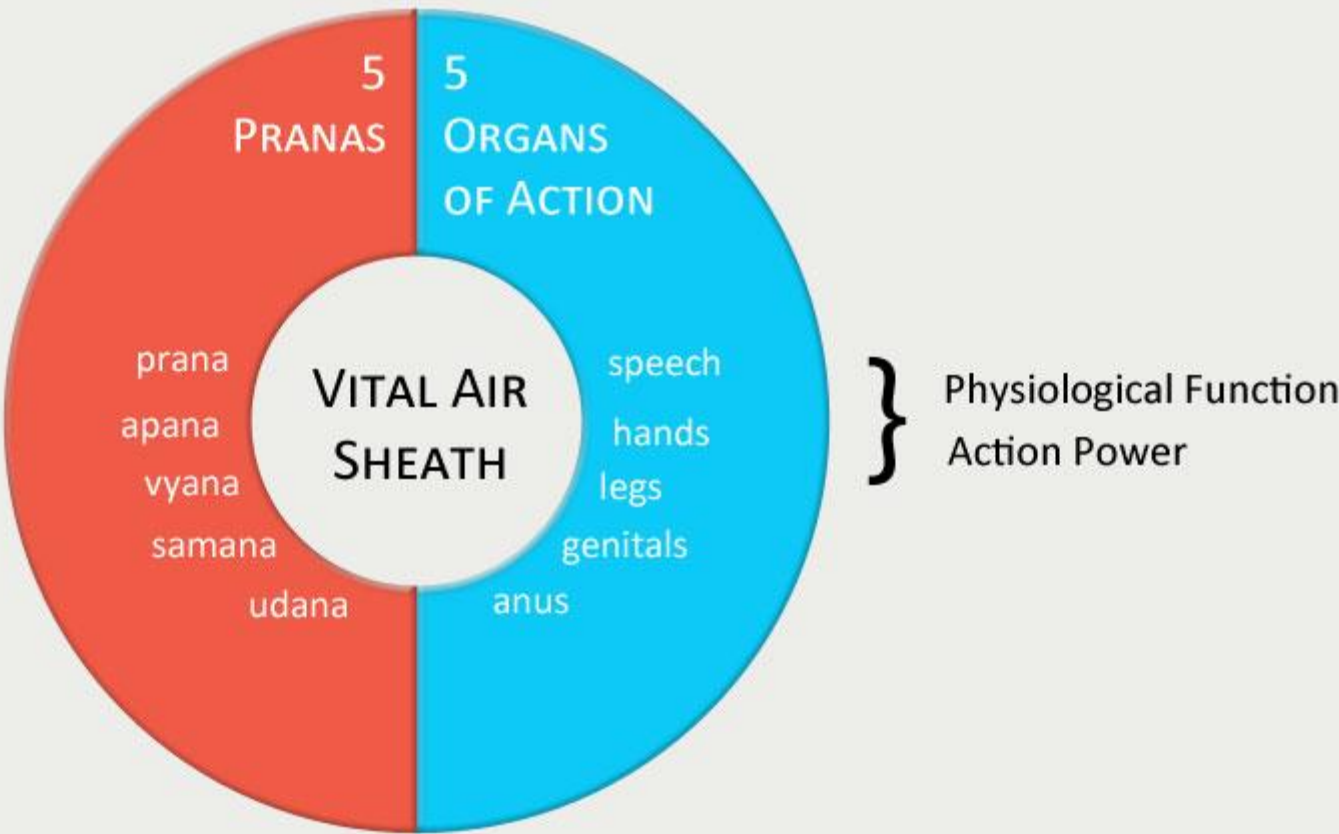
THE 3 FACTORS OF THE DREAM STATE



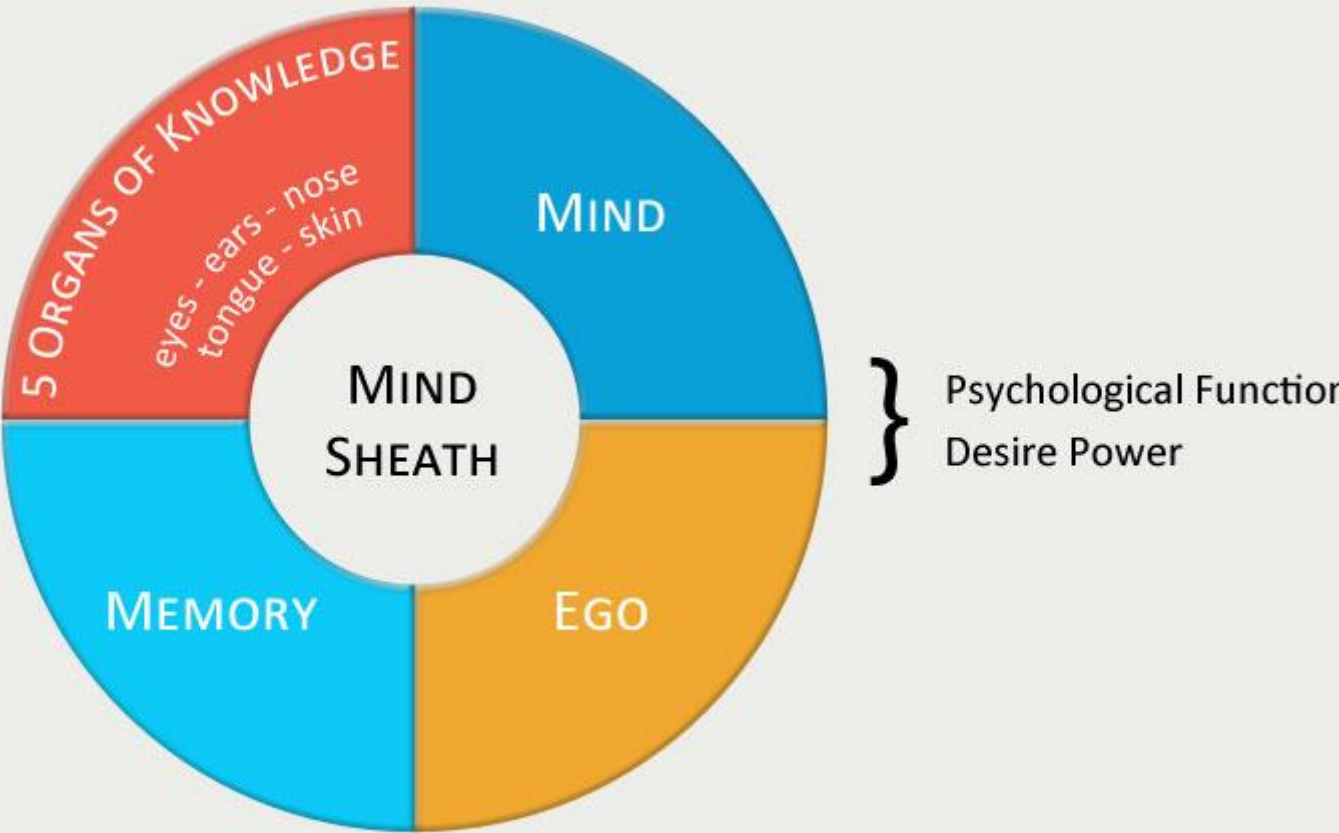
THE 3 FACTORS OF THE SLEEP STATE



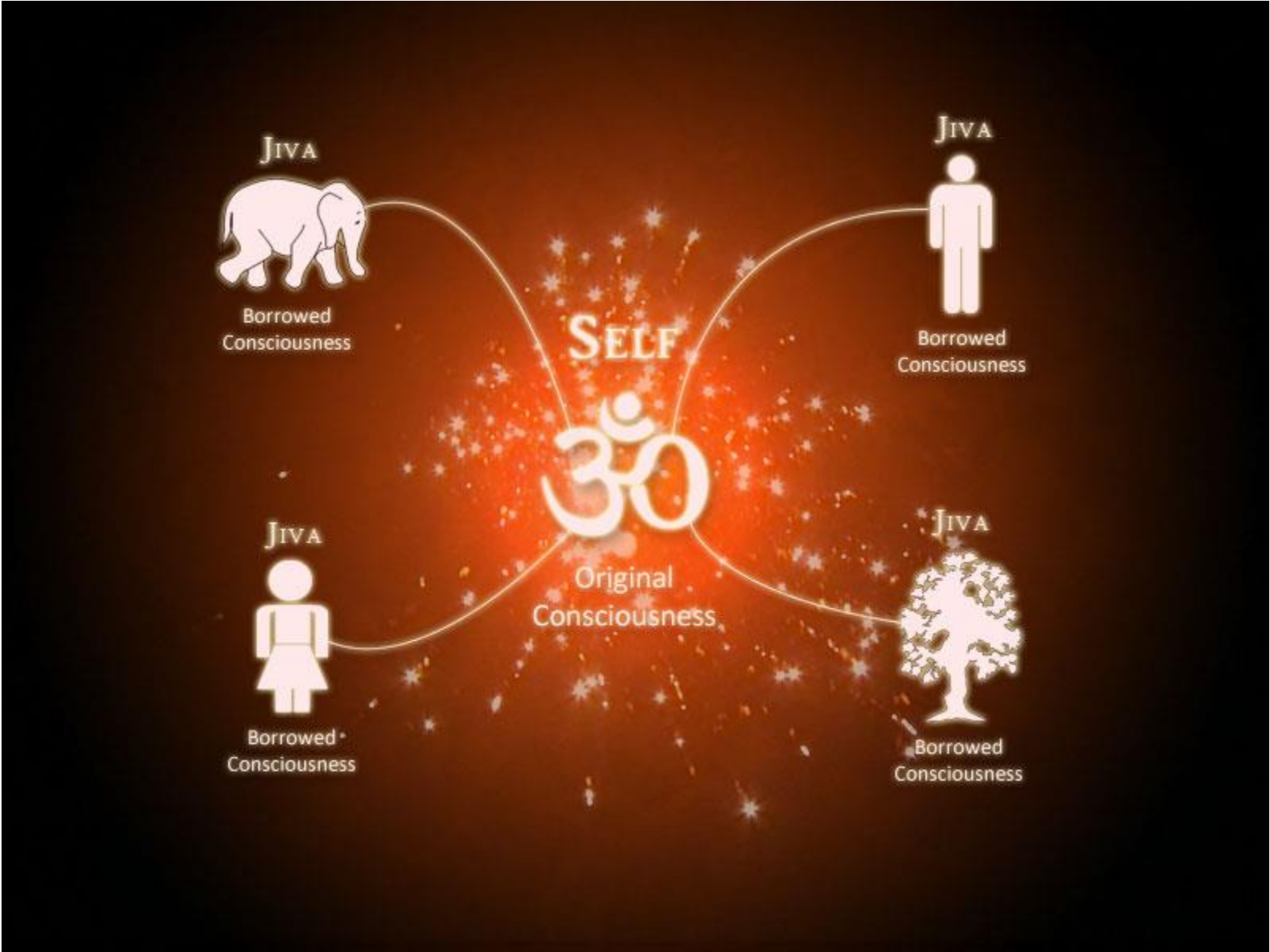
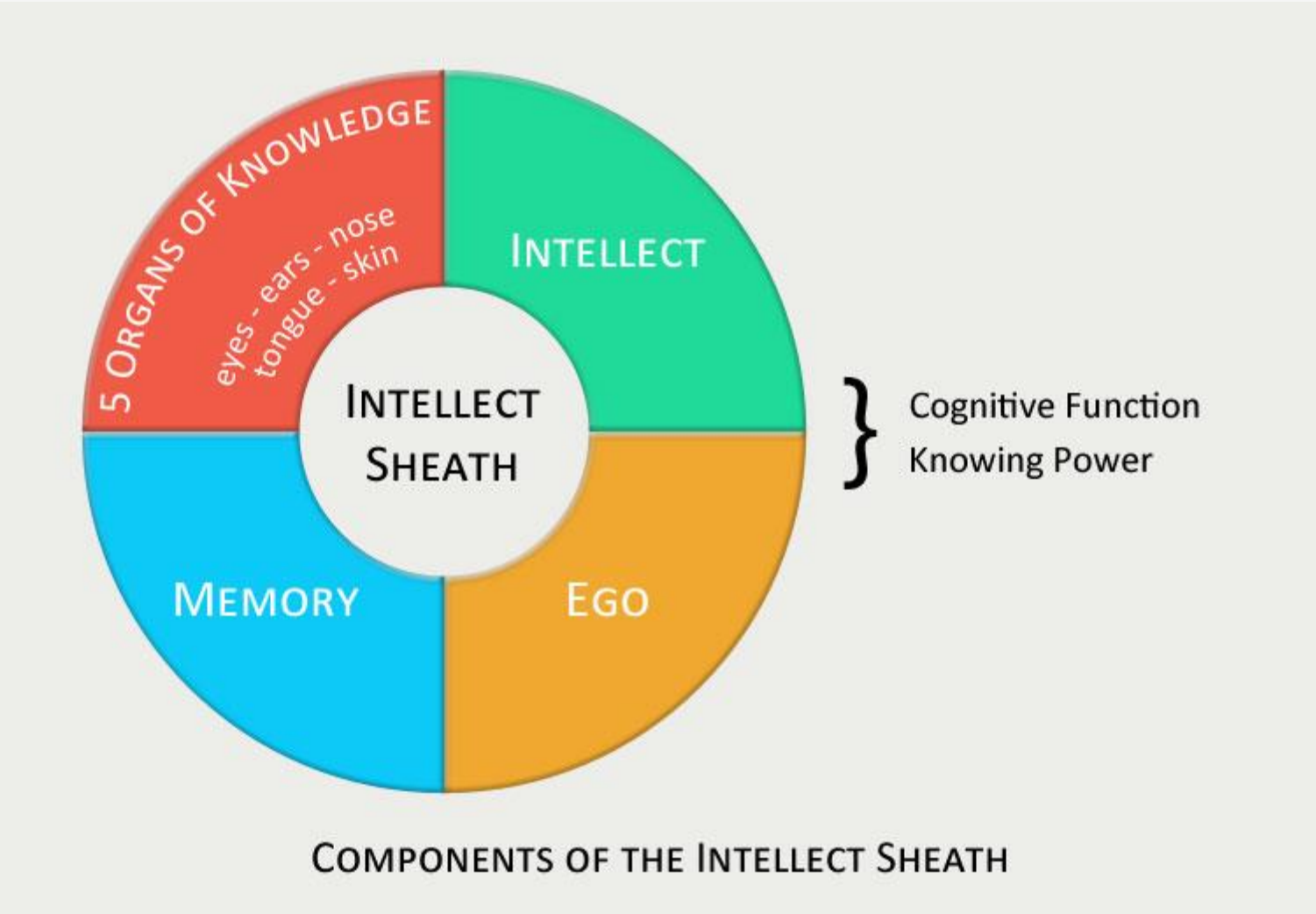


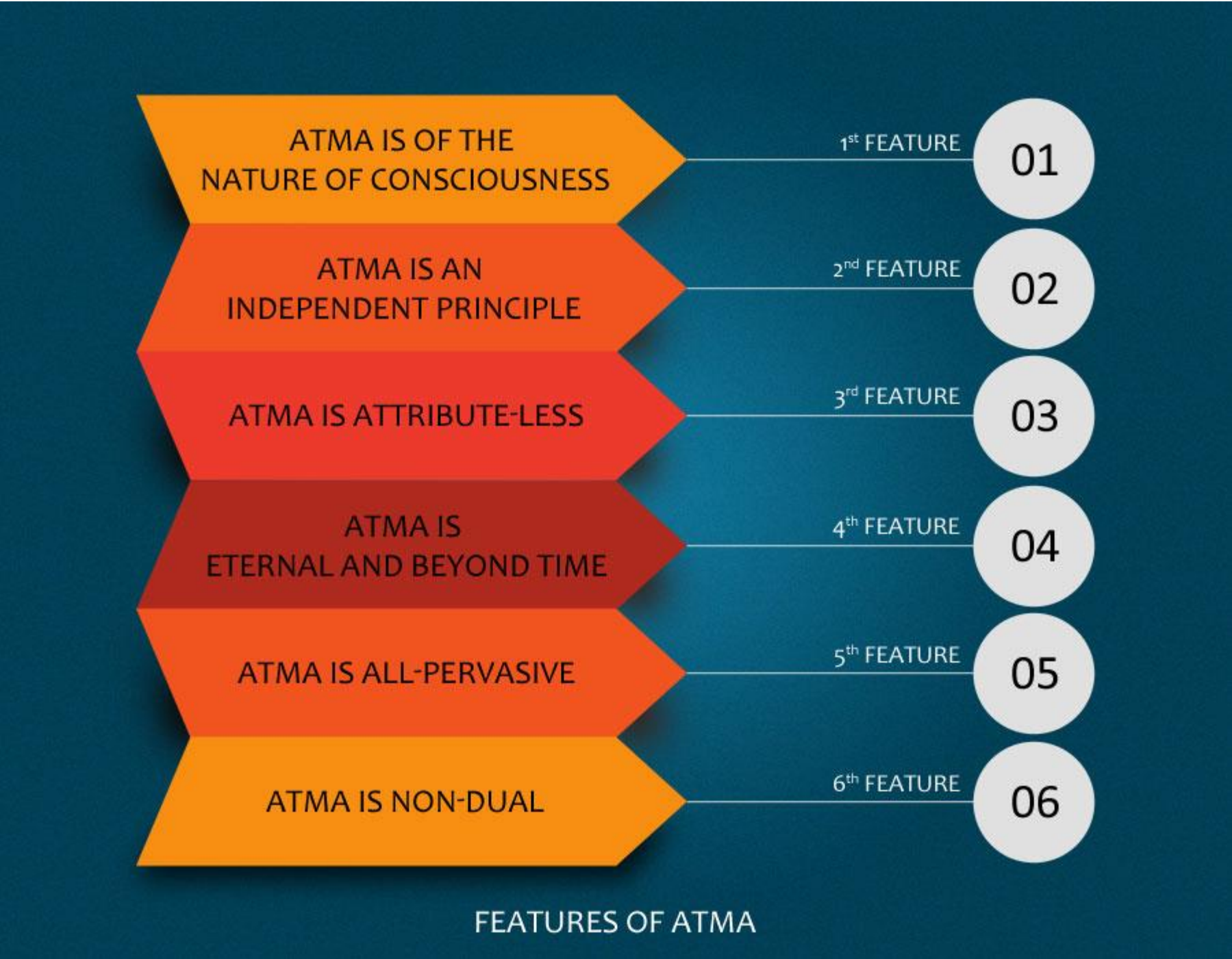


COMPONENTS OF THE VITAL AIR SHEATH



COMPONENTS OF THE MIND SHEATH





LAW 1

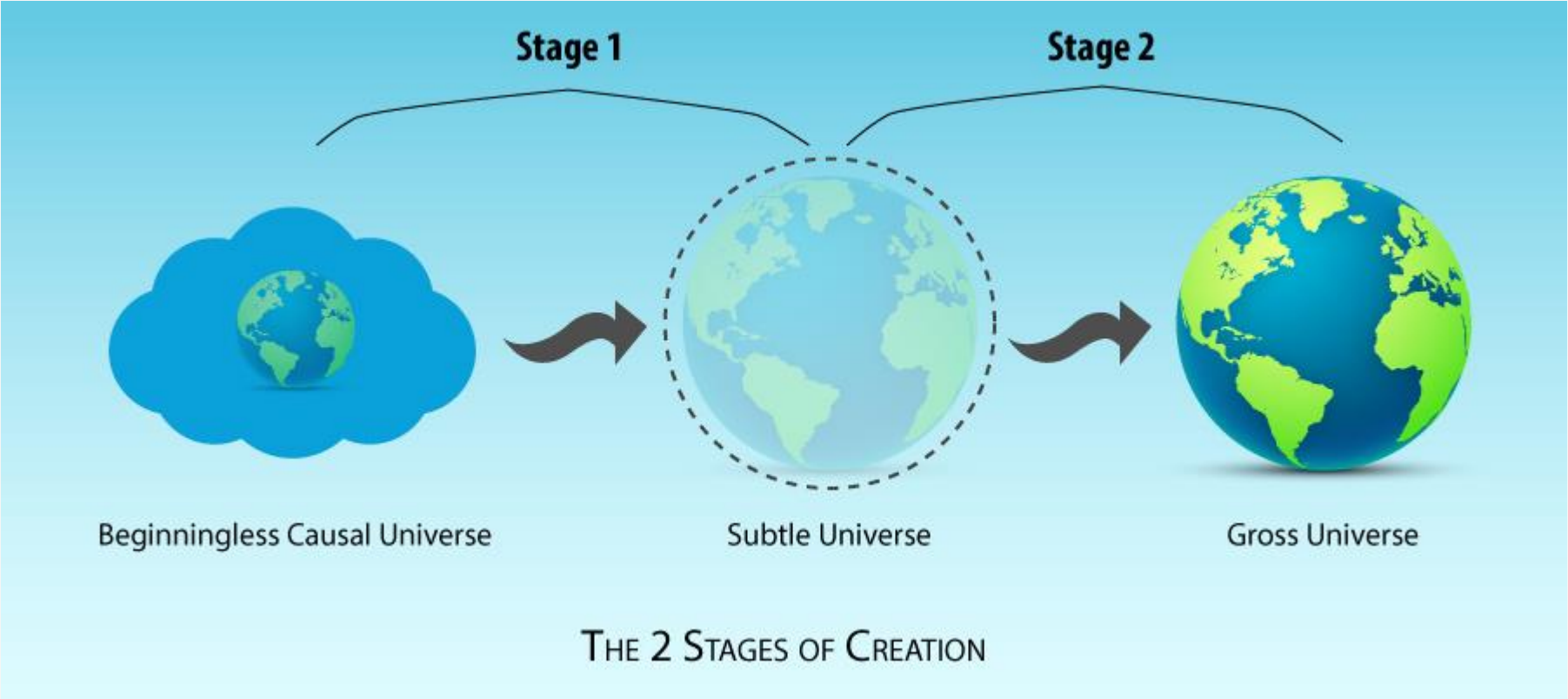
I am different from whatever I witness.

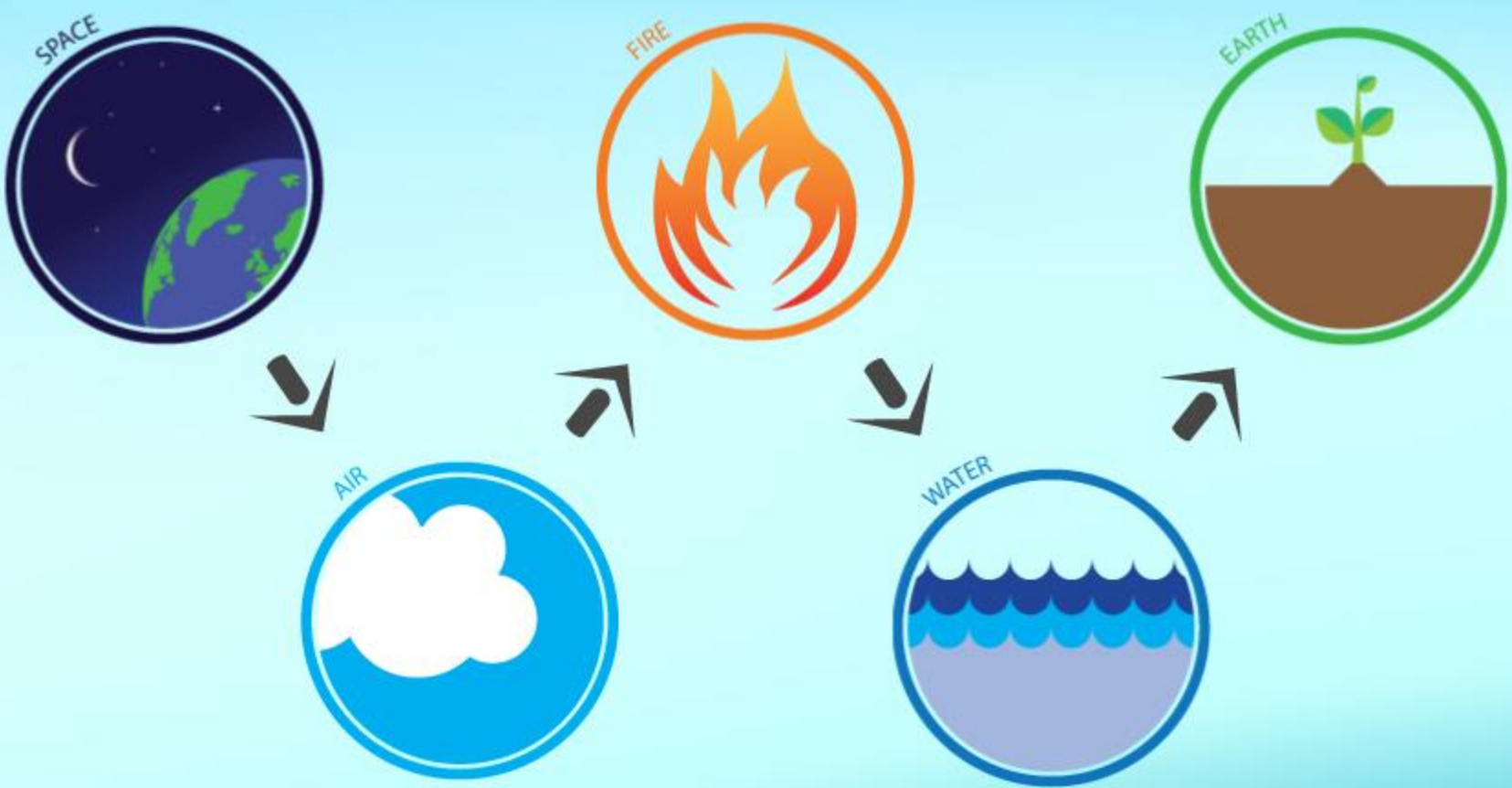
LAW 2

I, the witness, am always free from the attributes of the objects.

SEER SEEN DISCRIMINATION

DIFFERENCES BETWEEN BRAHMAN & MAYA






THE 5 GREAT ELEMENTS

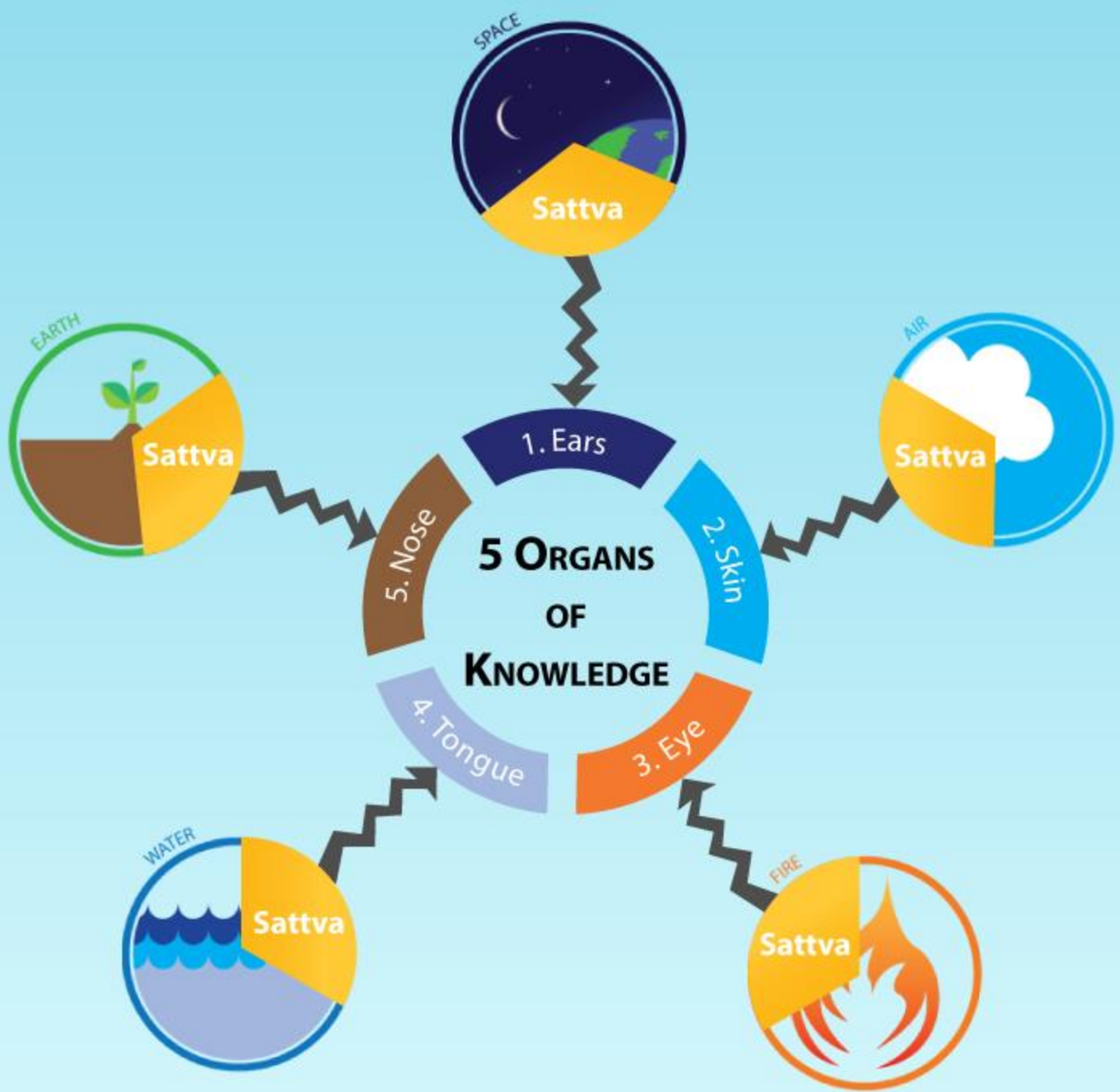
The 3 GUNAS


RAJAS
Rajas is the doing function and the projecting function. Rajas extroverts the mind.

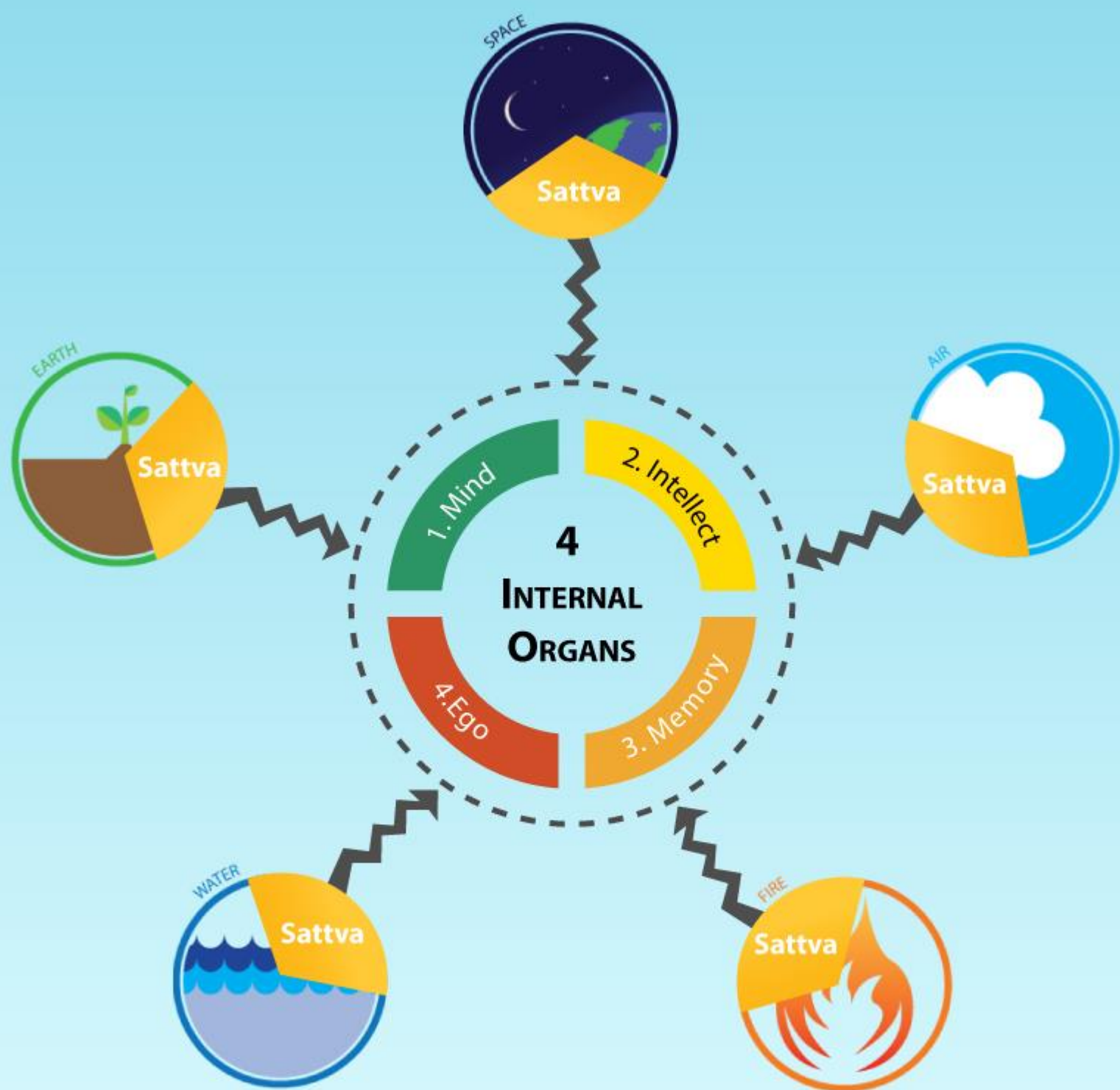



SATTVA
Sattva is responsible for the thinking, knowing and perceiving functions of the sentient beings.

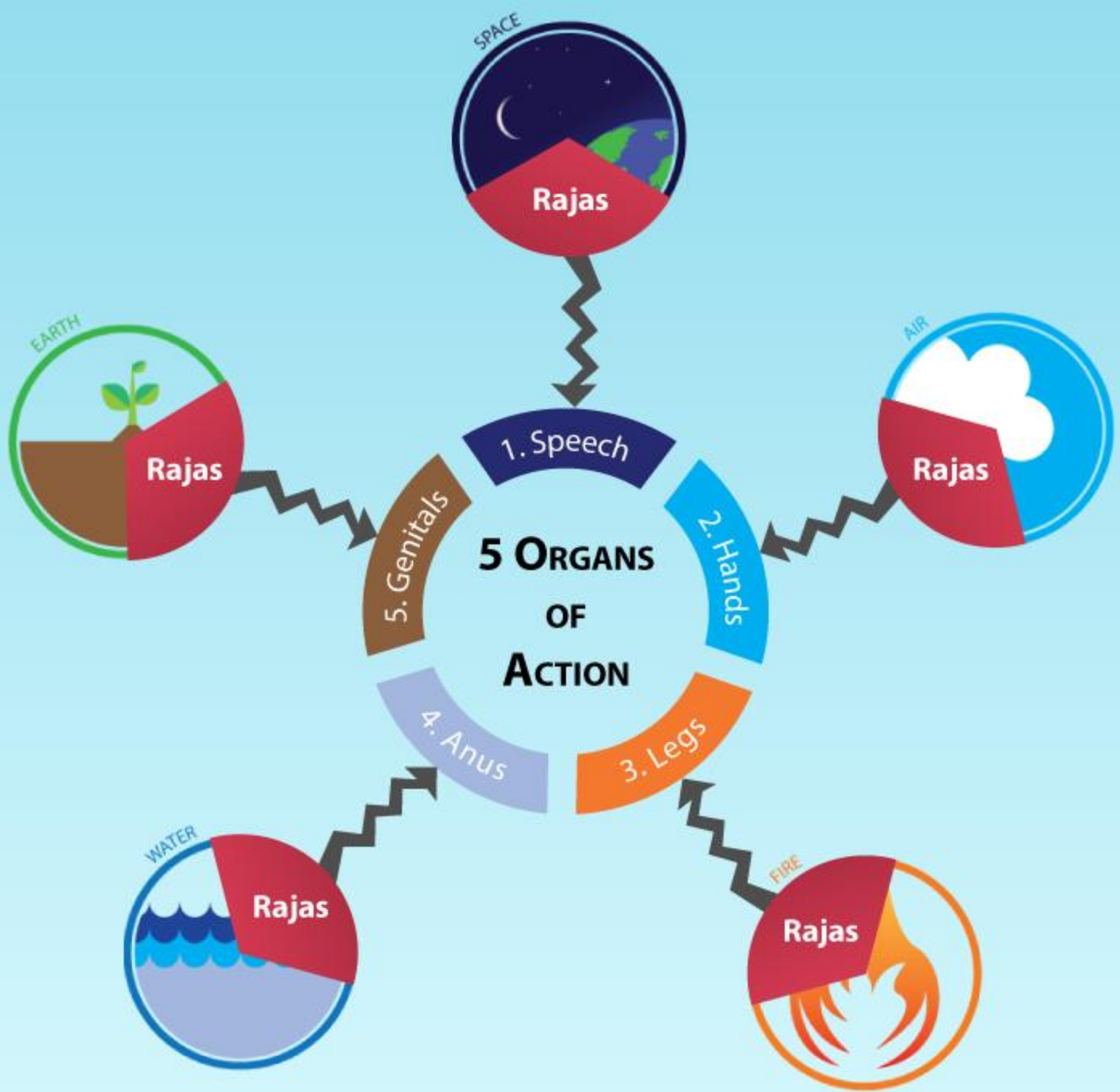

TAMAS
Tamas is inertia. It is not capable of knowing or doing. A dull Tamasic mind hides the truth.



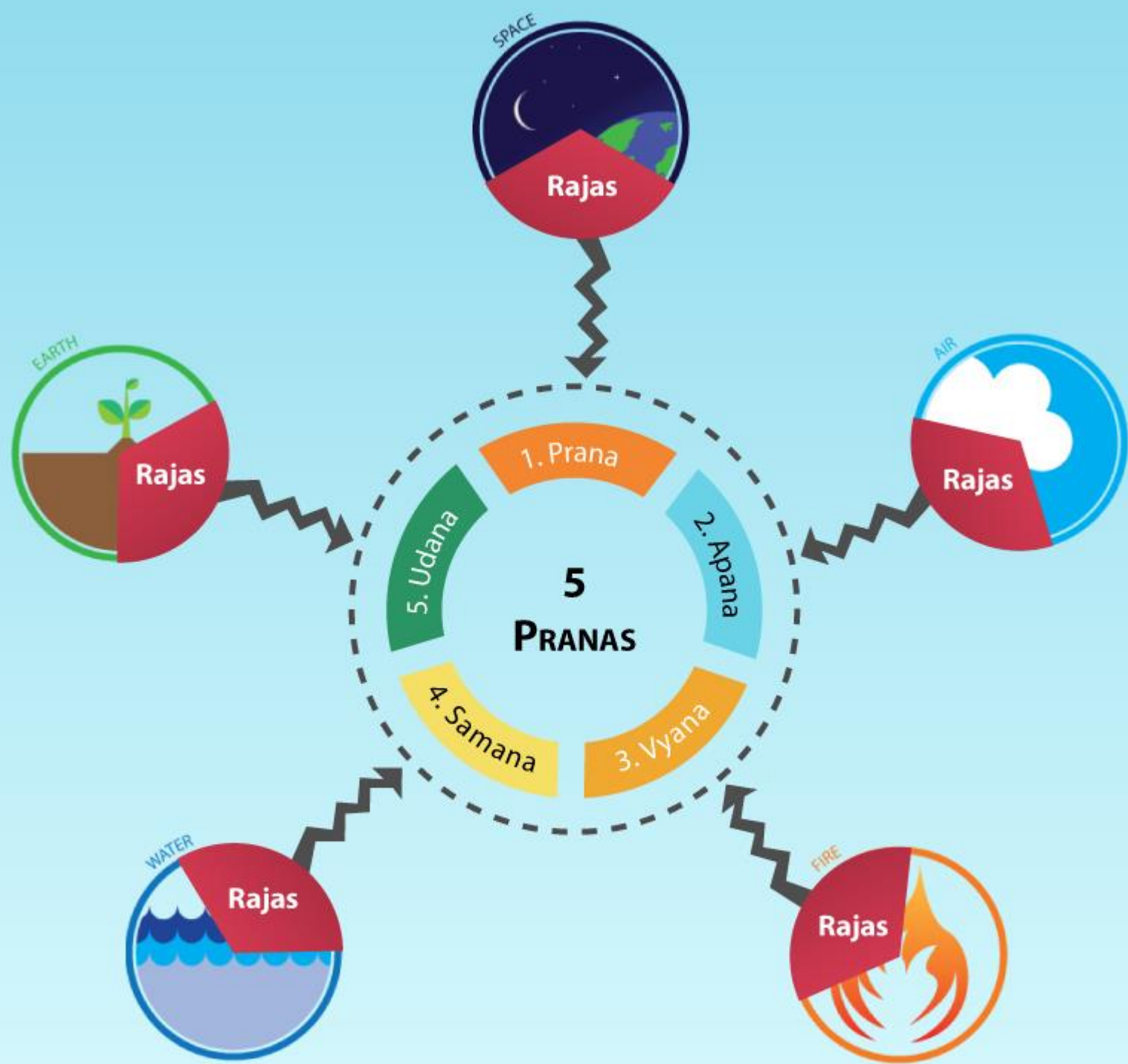
ROLE OF SATTVA GUNA IN THE MANIFESTATION
OF THE 5 ORGANS OF KNOWLEDGE



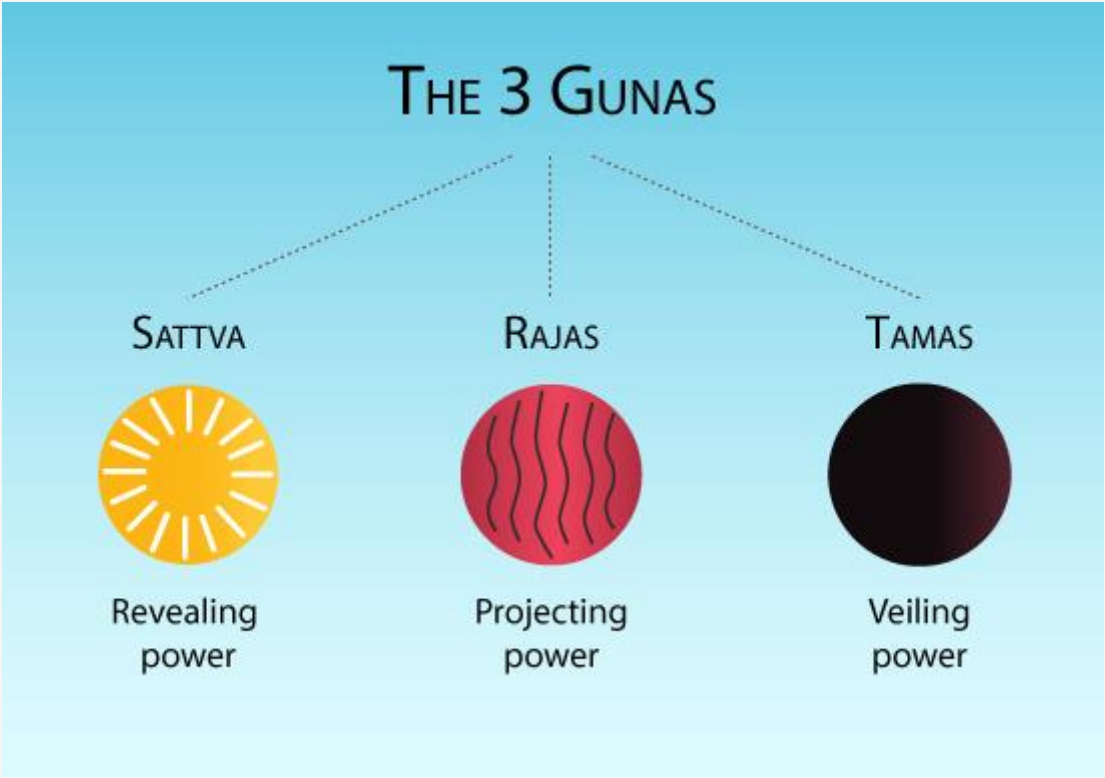
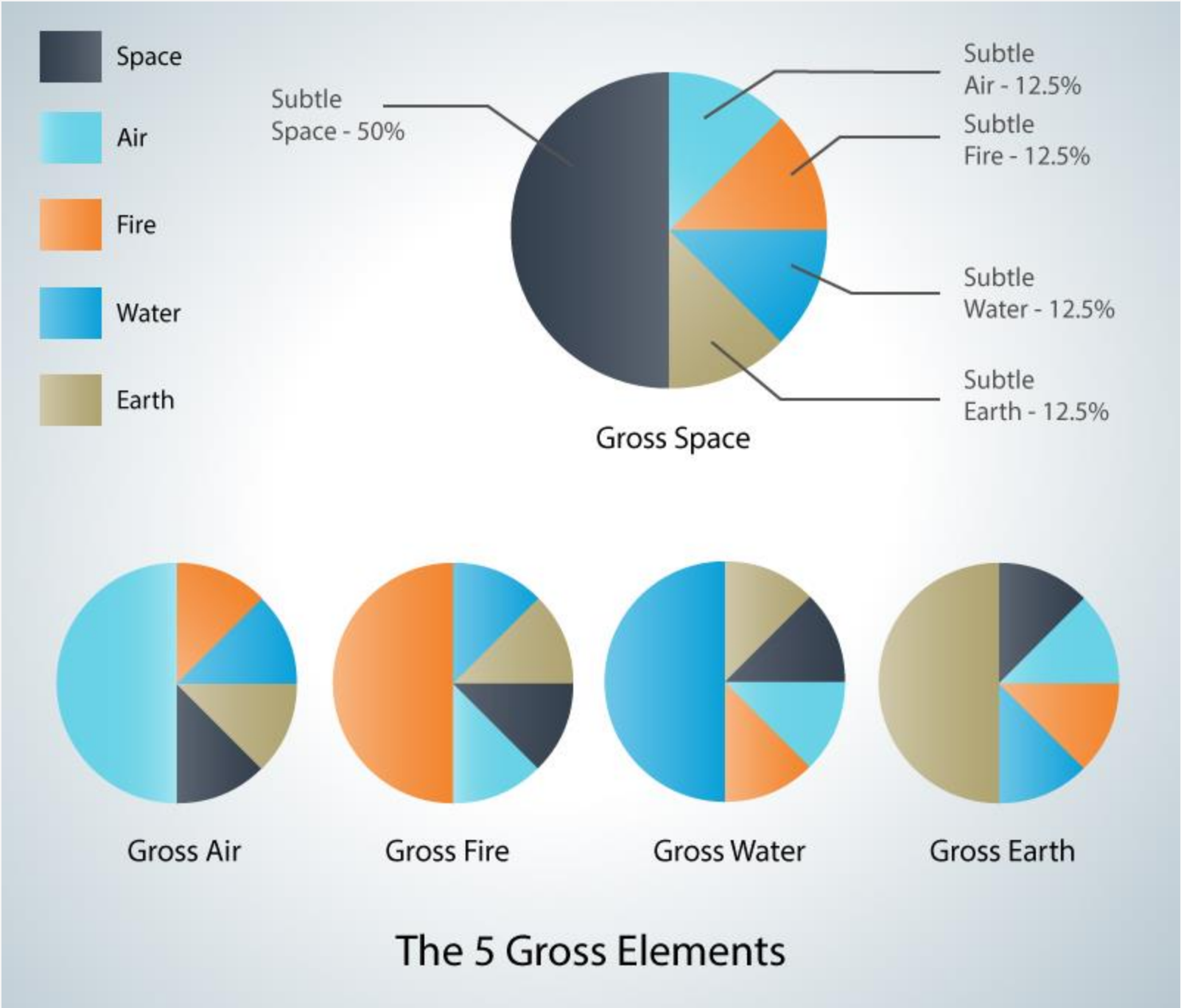
ROLE OF SATTVA GUNA IN THE MANIFESTATION
OF THE 4 INTERNAL ORGANS




ROLE OF RAJAS GUNA IN THE MANIFESTATION
OF THE 5 ORGANS OF ACTION



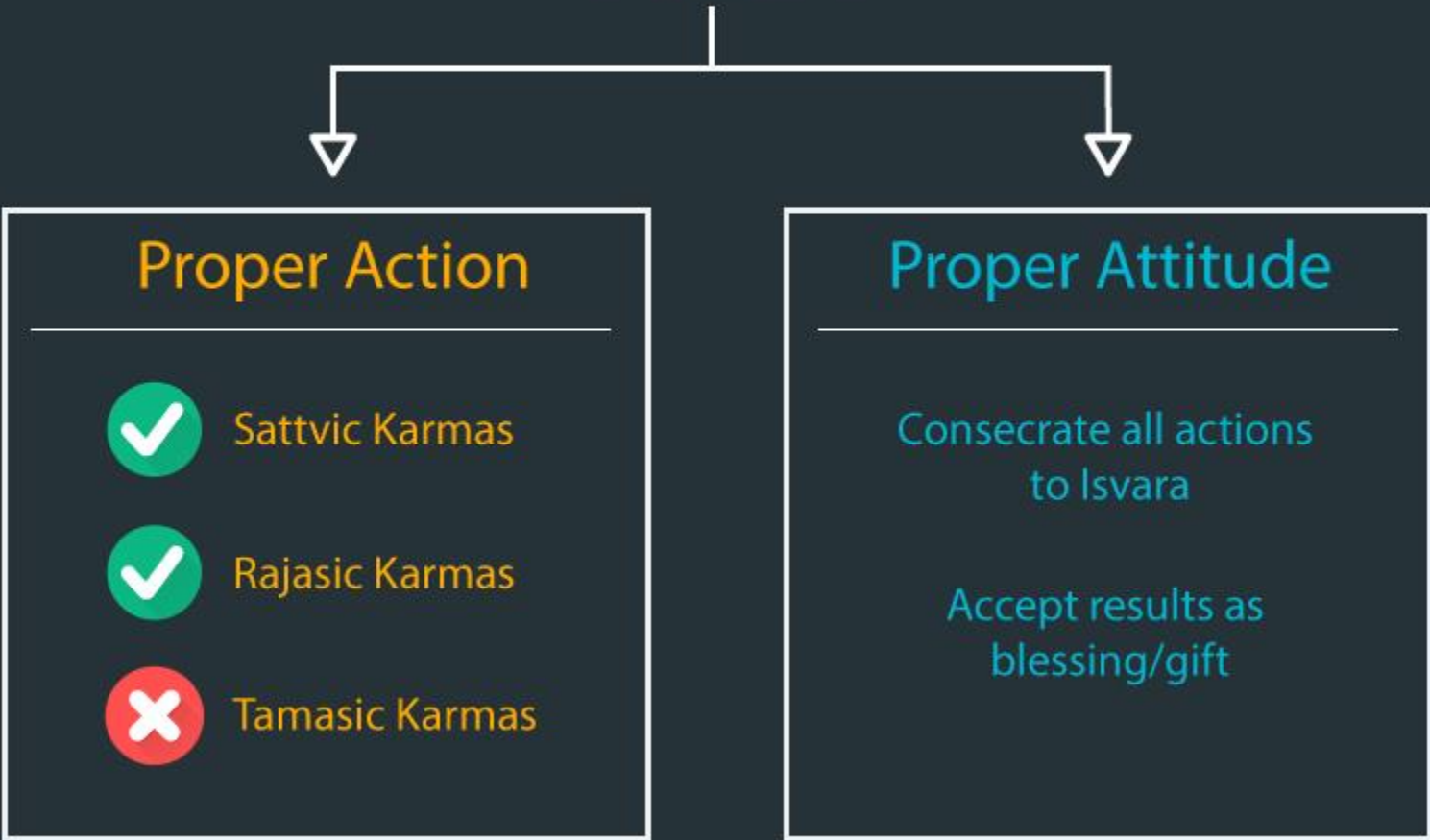
ROLE OF RAJAS GUNA IN THE MANIFESTATION
OF THE 5 PRANAS



COMPARISON OF THE 3 GUNAS

TAMAS	SATTVA	RAJAS
		
Tamas is a dull mind	Sattva is a calm mind	Rajas is an extroverted mind
Hides Awareness	Reveals Awareness	Hides Awareness
A Tamasic mind is dull, sluggish, lazy and prone to depression	Mind is present, wise, happy and free of desire	Anger, anxiety, frustration, aggression, boredom are common
Fear interprets experience	Truth interprets experience	Desire interprets experience
Upside of Tamas is that it allows one to rest	Allows proper discrimination	Rajas is a great motivator to accomplish things in the world
Hinders Self Inquiry	Facilitates Self Inquiry	Hinders Self Inquiry

KARMA YOGA



1 HELPS ASSIMILATE SELF KNOWLEDGE

2 NEUTRALIZES BINDING VASANAS

3 REMOVES ANXIETY AND GIVES
PEACE OF MIND

4 REDUCES TAMASIC KARMAS

BENEFITS OF KARMA YOGA

KARMA YOGA IN A NUTSHELL

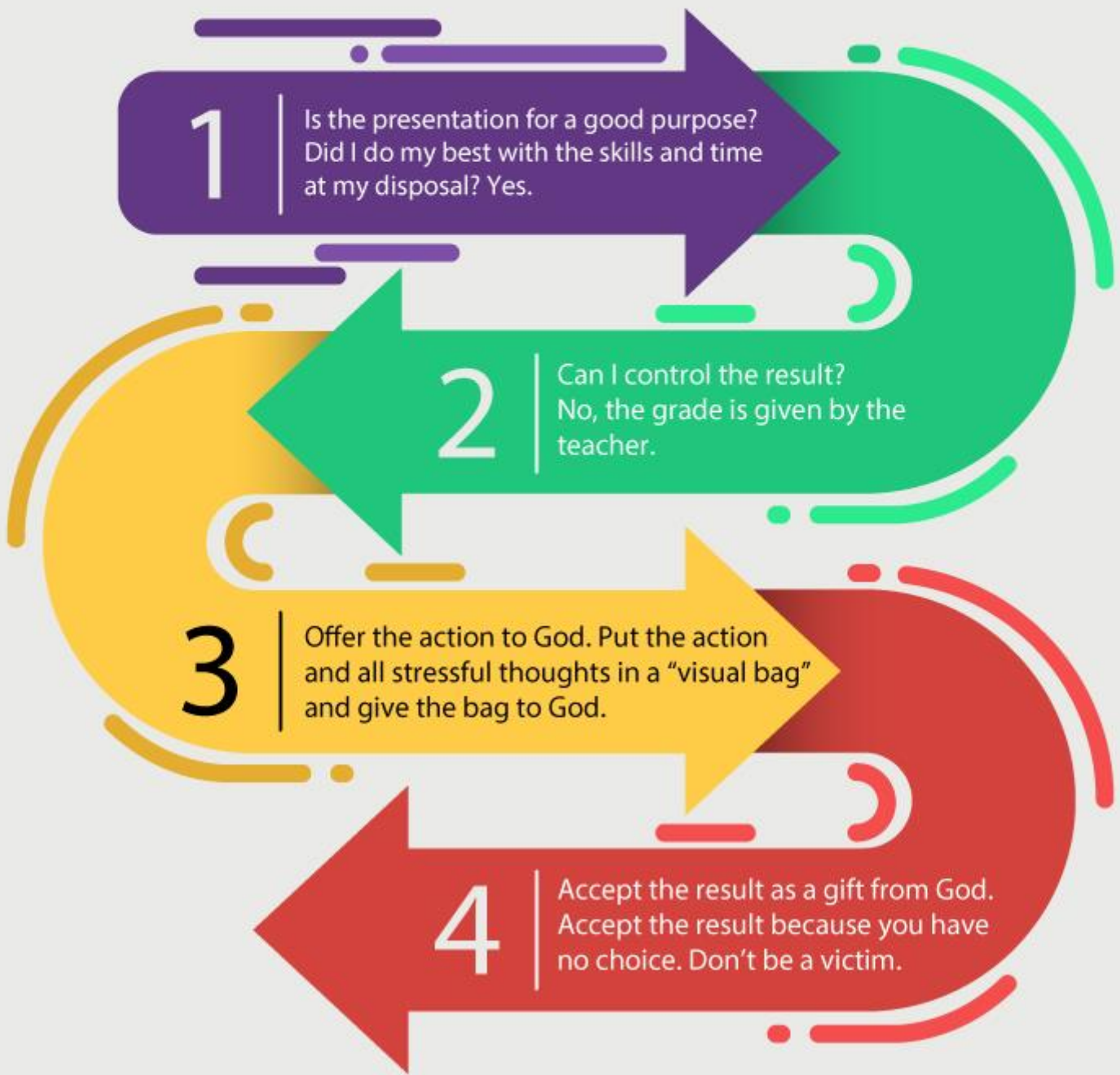
- YOU HAVE THE RIGHT TO CHOOSE YOUR ACTION

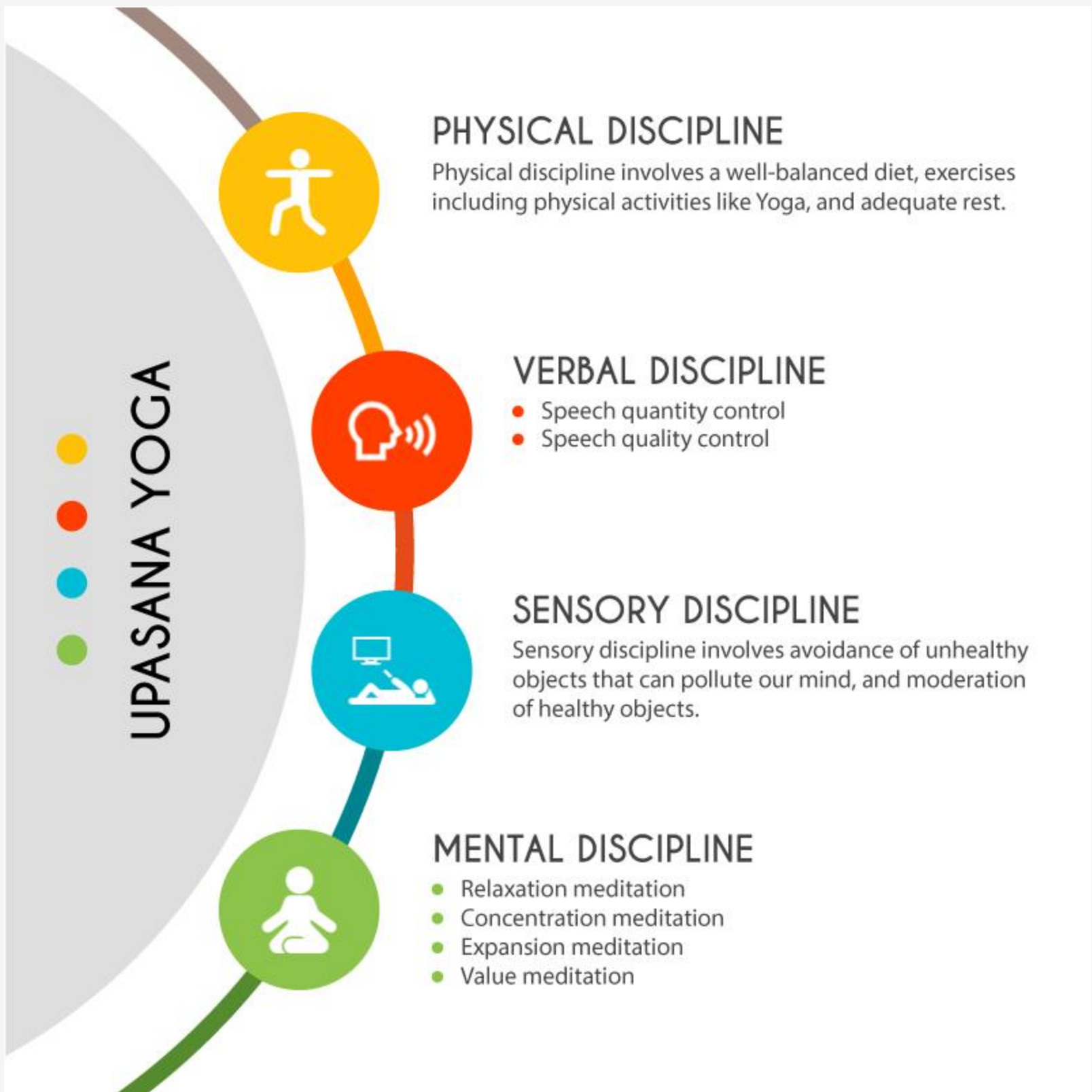
1
- YOU ARE NOT THE GIVER OF THE RESULT OF ACTION

2
- TAKE THE RESULT AS A GIFT

3

PRACTICAL EXAMPLE OF KARMA YOGA
(You need to make a presentation for which you will receive a grade.
How will you apply Karma Yoga in this situation?)





THE 3 STAGES OF JNANA YOGA

1

SHRAVANAM

The systematic and continuous listening to the scriptures or teachings for a length of time from a competent teacher.



2

MANANAM

Resolving all intellectual doubts till I am able to say "I am Brahman" with total conviction.

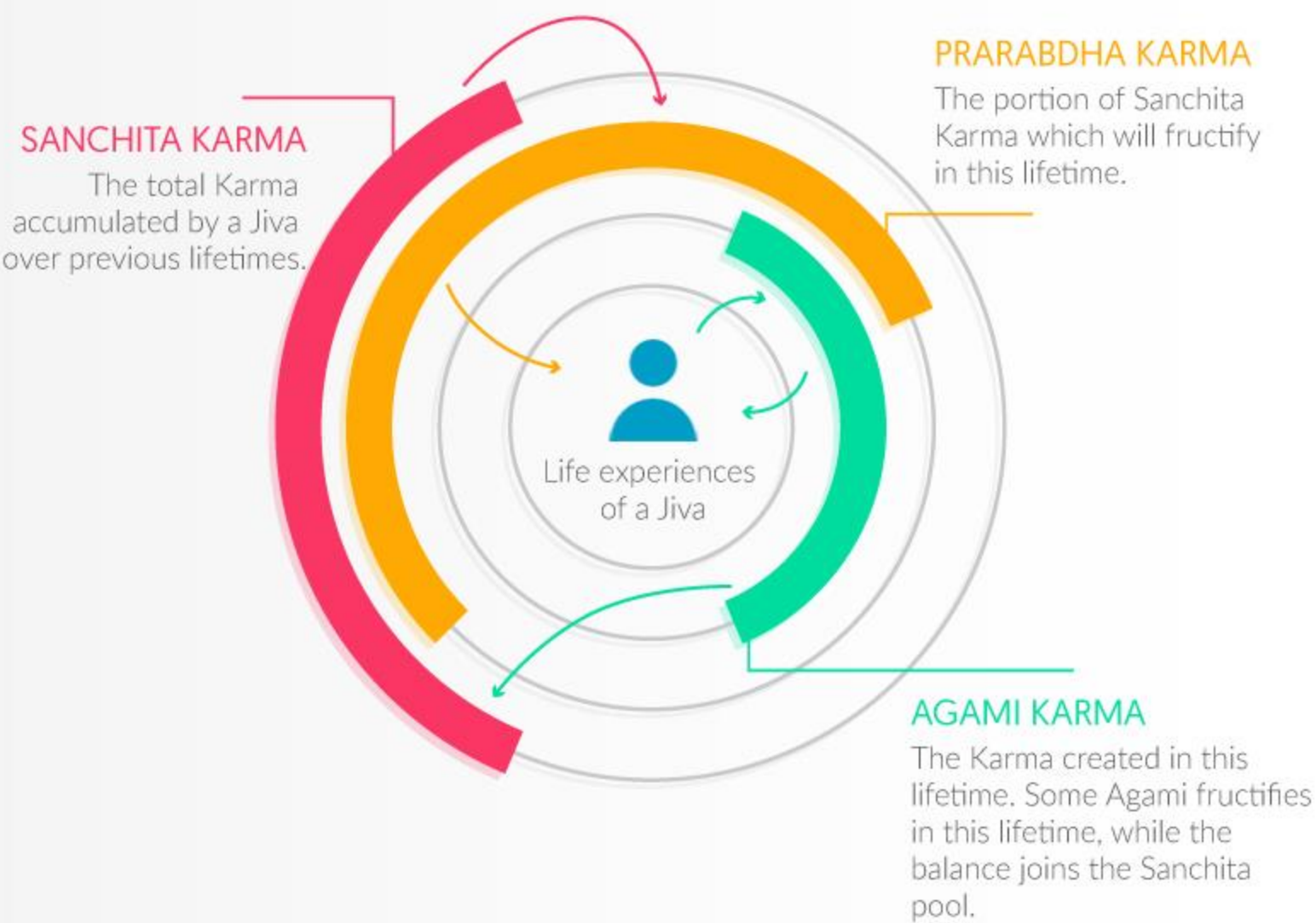


3

NIDIDHYASANAM

Transformation of intellectual knowledge "I am Brahman" into emotional strength, i.e. assimilating Self-Knowledge.

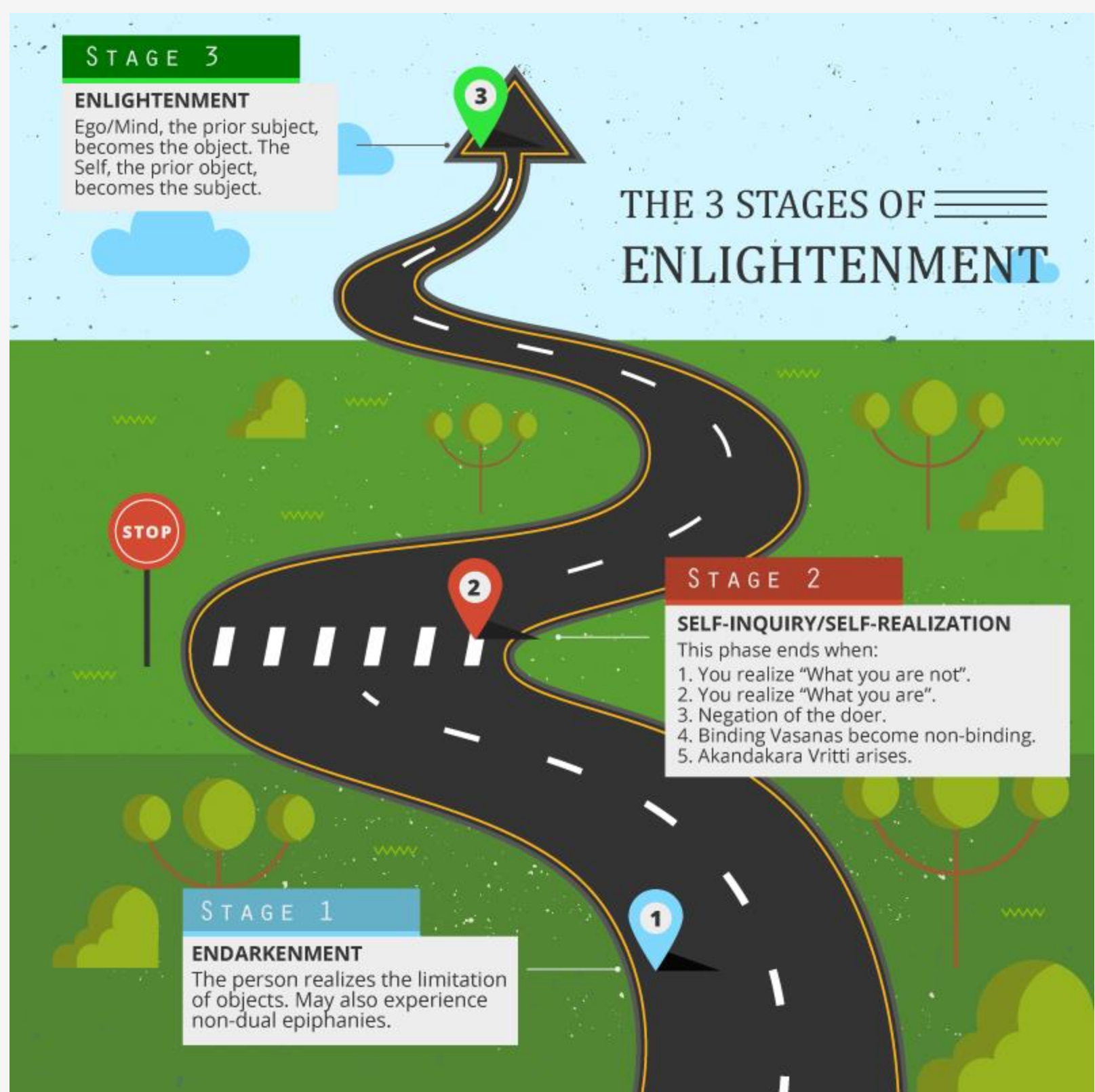
THE 3 TYPES OF KARMA





THE 5
TYPES OF
DHARMA





THE 5 CAPSULES OF VEDANTA



1 I AM OF THE NATURE OF ETERNAL
AND ALL PERVADING CONSCIOUSNESS

2 I AM THE ONLY SOURCE OF PERMANENT
PEACE, SECURITY AND HAPPINESS

3 BY MY MERE PRESENCE, I GIVE LIFE TO
THE MATERIAL BODY, AND THROUGH
THE BODY, I WITNESS THE
MATERIAL UNIVERSE

4 I AM NOT AFFECTED BY ANYTHING THAT
TAKES PLACE IN THE MATERIAL WORLD
AND IN THE MATERIAL BODY

5 BY FORGETTING MY NATURE, I CONVERT
LIFE INTO A BURDEN AND BY
REMEMBERING MY NATURE I CONVERT
LIFE INTO A BLESSING